A

Short HISTORY

OF THE

First BEGINNING and PROGRESS

OF THE

Protestant RELIGION.

Gathered out of the best Protestant Writers.

By Way of

Question and Answer.

Thus saith the Lord, stand ye in the Ways and see, and ask for the old Paths where is the good Way, and walk therein, and ye shall find Rest for your Souls. Jeremiah 6. v. 16.

LONDON:

Printed for H. BRABHAM, *East-Smithfield.*

MDCCXXXV.

BRITISH MUSEUM

A Short HISTORY OF THE First Beginning and Progreſs of the PROTESTANT RELIGION, &c.

CHAP I.

Of the State of Religion in Chriſtendom *before the Riſe of Proteſtancy: Of* Martin Luther, *and his Followers: Of their firſt taking the Name of Proteſtants; and of the Succeſs of their Doctrine.*

Q. *What was the State of Religion in* Chriſtendom *before the Year of our Lord* 1500.

A. The eſtabliſh'd Church, as well in *England*, as throughout all the reſt of *Chriſtendom* was at that Time the *Roman* Catholick. This is a Matter of Fact, which cannot be call'd in Queſtion, and therefore I need not loſe my Time, in quoting Authors that bear witneſs to it. Only I ſhall take Notice, foraſmuch as concerns *England* in particular, that all Kind of Monuments convince us that our An-

ceſtors were *Papiſts.* This appears evident from the Names of our Churches dedicated to Catholick Saints; From the Ruins of the religious Houſes every where remaining; from the very Names of our Streets, *Pater-Noſter-Row*, *Ave-Mary-Lane*, *Black-Fryers*, *White-Fryers*, &c. From the Name of *Maſs* ſtill kept in the Denominations of our Holidays, as *Chriſtmaſs*, *Candlemaſs*, *Michaelmaſs*, &c. Not to ſpeak of the Names of *Aſh-Wedneſday*, *Palm-Sunday*, *Ember-Days*, *Rogation-Days*, *Lady-Day*, all left amongſt us by our Forefathers, and Tokens of their Religion.

Q. *But were there not ſome at that Time who diſſented from the Church of* Rome?

A. Yes, there were ſome few *Vaudois* (ſo call'd from *Waldo* a Merchant of *Lyons* in the 12th Century) in the Valleys of *Piemond*; ſome *Lollards* or Diſciples of *Wickleſ* in *England*; and ſome of the Followers of *John Huſs* in *Bohemia.*

Q. *And were not theſe* Proteſtants?

A. They *proteſted* in ſome Things againſt the Church of *Rome:* But were not of the ſame Religion with Proteſtants now a-Days, from whom they differ'd in many Articles. *It may not be denied*, ſays Dr. *Heylin* ſpeaking of the Doctrine of the *Vaudois* (*Coſmog. 5th Edit. p.* 193) *but that amongſt ſome good Wheat there were many Tares.* And, *I look not*, ſays he, *on theſe Men as Founders of the Proteſtant Church, or of the ſame Church with them.* As for *Wickleſ* and *Huſs*, they both ſaid Maſs to their dying Day, and therefore could be no Proteſtants. And as for the *Lollards*, Dr. *Fiddes* in his *Life of Wolſey*, *Chap.* 5. blames Mr. *Fox* for ranking them amongſt his Martyrs: Becauſe they were involved in great Errors, and even ſuch as were of pernicious Conſequence to the State. And in the ſame Chapter *Num.* 2. *p.* 34. he lets us know

know that the *Huſſites* of *Bohemia* differ'd not much from the eſtabliſh'd Doctrine or Worſhip of the *Roman* Catholicks.

Q. *Who was then the firſt Preacher of the Proteſtant Religion?*

A. Martin Luther an *Auguſtin* Friar of *Witemberg* in *Saxony*.

Q. *When, and upon what Occaſion did* Luther *begin to fall out with the Pope and the Church of* Rome?

A. In the Year 1517, upon Occaſion of certain Indulgences; the Preaching of which was committed to the *Dominican* Friars, preferably to thoſe of *Luther*'s Order, who had been accuſtom'd to be employ'd upon ſuch Occaſions. However for ſome Time after this he profeſs'd himſelf ready to ſubmit to the Pope's Determination; till finding his Doctrine condemned at *Rome*, *Anno* 1520, he no longer kept any Meaſures with that See.

Q. *What Encouragement did* Luther *meet with in this Undertaking?*

A. At firſt, he tells us, (*Pref. Operum Witemb.*) he was *all alone*; and therefore proceeded more timorouſly; but by Degrees many came into his Way of thinking. The firſt Perſons of any Note that openly eſpous'd his Quarrel were *Andrew Carloſtadius* Archdeacon of *Witemberg*, and *Philip Melanchthon Greek* Profeſſor in that Univerſity: But his chief Support was the Elector of *Saxony*, his Sovereign.

Q. *Who were the firſt and chief Perſons who wrote againſt* Luther?

A. In *Germany*, *Eckius*, *Cochlæus* and *Faber*, three learned Divines; In *Italy*, *Silveſter de Prierio* the General of the *Dominicans*; in *France* and *Flanders* the Divines of *Paris* and *Louvain*, in their reſpective Cenſures; in *England* Biſhop *Fiſher*, Sir *Thomas More* and King *Henry the*

Eighth who wrote a Book of *the ſeven Sacraments* againſt *Luther's Babyloniſh Captivity*; which Book procured to this Prince the Title of *Defender of the Faith*, given him by Pope *Leo the Tenth* upon that Occaſion: Which Title his Succeſſors have claim'd ever ſince, though they have forſaken that Faith, which he then defended.

Q. *What was the Argument with which* Luther *found himſelf moſt preſs'd, and which gave his Conſcience the greateſt Difficulty?*

A. The Authority and Practice of the whole Church of God, which for ſo many Ages had eſtabliſh'd that Popery which he impugn'd. "With how many Medicines, ſays he, in the Preface to his Book for aboliſhing private Maſſes *T. 2. Witemb. Fol.* 244. 2. "with what ſtrong "and evident Texts of Scripture, have I ſcarce "yet ſettled my own Conſcience, to dare being "but one ſingle Man, to contradict the Pope, "and believe him *Antichriſt*, the Biſhops his "Apoſtles, and the Univerſities his Stews? "How often has my trembling Heart repre-"hended me objecting their ſtrongeſt and only "Argument: *Are you the only Man of Senſe in "the World? Are ſo many all in the wrong? "Have ſo many Ages paſs'd in Ignorance? What "if you ſhould be the Perſon that is miſtaken; "and lead ſo many others into Error to be damn'd "with you to all Eternity?*

Q. *What ſaid* Luther *to the Authority of the ancient Fathers, which his Adverſaries objected to him?*

A. He ſaid *they were all blind. L de ſervo Arb. T. 2. Fol.* 480. 2. And that *he cared not a Ruſh if a thouſand* Auguſtins *or a thouſand* Cyprians *ſtood againſt him. L contra Regem Angliæ. Tom. 2. Fol.* 344. And that *he concerned not himſelf what* Ambroſe, Auguſtin, *the Councils or Practice of Ages*

Ages ſaid: That he knew their Opinions ſo well as to declare againſt them. Ibidem. Fol. 347. 1.

Q. *Is it true that* Luther *had a Conference with Satan about the Maſs?*

A. It is certainly true: Since *Luther* himſelf has given us an Account of it at large, in his Book *de Miſſâ Privatâ & Unctione Sacerdotum. T. 7. Fol. 228 &c.*

Q. *What was the Reſult of this Conference?*

A. The Devil's Arguments convinced *Luther* that the Maſs was an Abomination, which from that Time forward he ceas'd not to cry down both by Word and Writing.

Q. *Did not* Luther *marry ſoon after his Revolt from the Church of* Rome?

A. Yes, in the Year 1525, he married *Catharine Boren* a profeſs'd Nun, who had found Means not long before to eſcape out of her Convent: In which as he follow'd the Example of *Carloſtadius*, who had married a little while before; ſo was he imitated by all, or almoſt all the firſt Preachers of the Proteſtant Religion: Who were not willing to labour in the Goſpel without Helpmates.

Q. *By what Name did* Luther's *Diſciples firſt call themſelves?*

A. The Name they firſt took was that of *Evangelicks* or *Goſpellers*; till in the Year 1529 they took the Name of *Proteſtants?*

Q. *Upon what Occaſion did the Followers of* Luther *take the Name of Proteſtants?*

A. Upon Occaſion of the Decree publiſh'd againſt them in the Diet, (or Parliament, as we ſhould call it) which was held that Year at *Spire* upon the *Rhine*. Againſt this Decree, ſix Princes of the Empire, and fourteen Cities enter'd their *Proteſt*, and from this *Proteſt* took the Name of *Proteſtants*. See *Sleidan L 6.* and *Luke Oſiander L 2. Chap. 9.*

Q. *In*

Q. *In what Countries did* Luther's *Doctrine firſt gain footing?*

A. In the *North* of *Germany*, in the Kingdoms of *Denmark* and *Sweden*, and in ſome Parts of *Poland*.

Q. *When was* Lutheraniſm *firſt eſtabliſh'd in* Denmark?

A. In the Time of King *Frederick the Firſt*, who having deprived his Nephew *Chriſtiern II.* of his Kingdom began to reign in the Year 1522, and by the Miniſtry of *Bugenhage* a *Lutheran* Divine of *Pomerania*, brought in the *Lutheran* Doctrine into his Dominions: He remov'd all the Biſhops, (not one of which could be perſwaded to the Change of Religion) and ſubſtituted others in their Places; in Number as before, but much abridged of their Revenues, and a great Part of their Power. *Heylin. Coſmog.* p. 106.

Q. *When and by whom was* Luther's *Doctrine firſt ſettled in* Sweden?

A. In the Time and by the Authority of *Guſtavus Ericus*, (who having expelled King *Chriſtiern* began to reign in the Year 1523) ſolicited thereunto, ſays Dr. *Heylin Coſmog.* p. 120, "by one *Peter Nevicius* a *Lutheran* Divine—— "but chiefly moved (as others ſay) by a Deſire "to appropriate to himſelf the Goods of the "Church. And this appears to have had ſome "ſtrong Influence upon him in it, in that he "preſently ſeized upon what he pleaſed, and "made a Law that Biſhops ſhould enjoy no "more than the King thought fit.

Q. *When did* Luther's *Doctrine firſt enter into* Poland?

A. Dantzick, ſays Dr. *Heylin* (*Coſmog. p.* 148) "was the firſt Town in the Kingdom of *Poland* which gave Entrance to the Doctrines of "*Luther Anno* 1525, but in ſo tumultuous a Manner,

" Manner, that they that favoured his Opini-
" ons depoſed the old common Council-Men,
" and created new ones of their own, prophaned
" the Churches, robb'd them of their Orna-
" ments, and ſhamefully abuſed the Prieſts and
" religious Perſons, aboliſhed the Maſs, and al-
" tered all Things at their Pleaſure. But by the
" coming of the King they grew ſomewhat
" quieter, leaving one Convent of black Friars
" and two of Nuns, who ſtill enjoy the Exer-
" ciſe of their Religion". The like tumultuous Reformations made by the Mob were not unfrequent in theſe Times in many other Cities.

Q. *Who was the chief Stickler amongſt the Princes of* Germany *for* Luther *and his Doctrine?*

A. Philip Landgrave of *Heſſe:* To whom *Luther* was ſo complaiſant, as to allow him to have two Wives at once. This Licence was granted in the Year 1539 and ſubſcribed by *Luther, Melanchon, Bucer* and five other Divines. The Matter of Fact is out of all Diſpute; and all the Writings and Deeds that related to it, have been publiſh'd to the World by *Charles Lewis* Elector *Palatine*, and by Prince *Erneſtus* of *Heſſe* Deſcendant of the aforeſaid *Philip*.

CHAP. II.

Of Luther's *Quarrel with* Carloſtadius, *and of the Diviſions that inſued thereupon amongſt Proteſtants: Of* Zuinglius, Œcolampadius *and* Calvin, *of other Sects of Proteſtants, and of the Fruits of theſe Diviſions.*

Q. WHAT *was the firſt and greateſt Stop to the Reformation begun by* Luther?

A. If

A. If we believe Dr. *Hylin Cosmog. Lib.* 2. *p.* 37. the Differences which commenced among the reformed Churches, were the first and greatest Stop to the Reformation from proceeding farther: "Many Men not improbably, says "the Doctor, thinking there must be some "want of Truth in the Foundation of that "Building, which had such wide and open "Breaches in the Superstructures.

Q. *What was the first Origin of these Differences?*

A. They first began by a falling out between *Luther* and *Carlostadius*, who, as we have taken Notice, was the first Man of any Note that openly embraced *Luther*'s Tenets. This Man, during *Luther*'s Absence, who was obliged for a while to abscond for fear of the Emperor *Charles V. Anno* 1521, had without consulting *Luther*, pull'd down all the Images in the Church of *Witemberg*, aboliſh'd the Elevation of the Hoſt in the Maſs, and reſtored the Communion in both Kinds. *Luther* was not ſatisfied with theſe Proceedings: Perhaps becauſe attempted without his Participation. So far is certain that at his Return from his Patmos (for ſo he call'd the Place where he was hid) he loudly declared againſt them; inſomuch that in one of his Sermons preach'd upon this Occaſion. *T.* 7. *Fol.* 275. 2. Without naming *Carloſtadius* he threaten'd the Authors of theſe Changes, that if they went on in this Manner, "he would fairly "tack about, and recall all that he had writ or "ſaid, and leave them all in the Lurch. Take "this for a Warning. Pray what Harm would "the popiſh Maſs do you."

Q. *But did* Luther's *Quarrel with* Carloſtadius *ſtop here?*

A. No. Theſe were but the firſt Bickerings between them: The War was not proclaim'd till

till the 22*d* of *Auguſt* 1524, and that in the following Manner. *Luther* had preached that Day a Sermon at *Jena* in *Saxony*, in Preſence of *Carloſtadius*, whom he accuſed of having ſtirred up the People to Sedition at *Orlemonde*. *Carloſtadius* after the Sermon was ended, came to the Inn where *Luther* lodg'd, which was the *Black Bear* in *Jena*; and there after ſome other Diſcourſe, ſignified to him that he could not endure that Opinion of his of the real Preſence of the Body and Blood of *Chriſt* in the bleſſed Sacrament. *Luther* with a ſcornful Air ſet him at Defiance, and promis'd him a *Florin* of Gold (which he drew out of his Purſe) if he would undertake to write a Book againſt the Doctrine of the real Preſence which he maintain'd; *Carloſtadius* after ſome Demur accepted of the Offer, and pocketed the Money; upon which they ſhook Hands and confirmed the Challenge by a Bumper according to the Faſhion of that Country. And thus was the War declared, which without any Interruption has continued between the two great Parties of the Proteſtants *viz.* the *Lutherans* and *Sacramentarians* ever ſince. See *Hoſpinian's ſecond Part ad Annum* 1524, *Fol.* 32.

Q. *What follow'd after this firſt Declaration of War?*

A. Carloſtadius ſoon found *Saxony* too hot for him; but in *Switzerland* he met with two notable Patrons in the Perſons of *Zuinglius* and *Oecolampadius*: Theſe took up the Cudgels in his Quarrel and drew after them almoſt one half of the Reformation.

Q. *Who was this* Zuinglius?

A. Ulrich Zuinglius was a Prieſt of *Zurich* in *Switzerland* who begun there to preach againſt Indulgences in the Year 1519, two Years after *Luther* had begun at *Witemberg*. And in the Year 1522 in Conjunction with ſome other Prieſts,

Prieſts, that had embraced his Party, preſented a Requeſt to the Commonwealth of the *Switzers* for Wives, declaring that he and his had not the Gift of Continency; and that the Deeds of the Fleſh had render'd them infamous to the great Scandal of the Faithful. See *Zuinglius*'s Works *Tom.* 1 *Fol.* 115, and 119. See alſo the Epiſtle written that Year to the Biſhop of *Conſtance* ſubſcribed by *Zuinglius*, *Leo Judah*, *Eraſmus Fabricius*, and eight other Miniſters. *Fol.* 120, *&c.*

Q. *Who was* Œcolampadius?

A. A *Brigittin* Monk of *Baſil* in *Switzerland* who exchang'd his religious Habit and Vows for a young Wife, and commenced chief Preacher of the Reformation in that City.

Q. *What ſaid* Luther *to theſe Oppoſers of his Doctrine?*

A. He wrote ſeveral Books againſt them, wherein he treats them as Fanaticks, Hereticks, Blaſphemers, Perſons poſſeſſed by Satan and ſinning againſt the Holy Ghoſt, *&c.* ſee his Book *Contra Fanaticos Sacramentariorum Spiritus*, his *greater and leſſer Confeſſion*; his *Theſes againſt the* Louvain *Divines*, &c.

Q. *Did theſe Differences proceed ſo far as to come to an utter Breach of Communion?*

A. Yes. *Luther* in his *leſſer Confeſſion* after having declar'd that he looks upon *Zuinglius*, *Oecolampadius*, *Carloſtadius* and all their Adherents as Hereticks, Enemies of *Chriſt* and Blaſphemers, proteſts that he will not ſo much as admit of the Company of any of theſe *Bread-eaters* and *Wine-drinkers*, as he calls them; nor receive Letters, Books, Salutations or Writings from them; nor ſo much as admit their very Names into the Cloſet of his Soul; or even vouchſafe to hear or ſee them. He adds, that no one can pray for them; becauſe they ſin unto Death:

Death: That he would carry this Teſtimony along with him to the Judgment-ſeat of *Chriſt*, that with his whole Soul he had condemned and avoided them, *&c.* See *Hoſpinian*, *P.*2. *p.* 186.187.

Hence Dr. *Heylin* in his *Coſmography* (*L.* 2 *p.* 36 5th *Edit.*) writes thus. " Whilſt the *Lu-*
" *therans* were thus playing their Game [he ſpeaks of the Confeſſion of *Ausburg*, the League of *Smalkalden &c.*) " There ſtarted up another " Party begun at firſt by *Zuinglius* amongſt the " *Switzers*---- Theſe not communicating Coun-" ſels, went two different Ways, eſpecially in " the Points of Conſubſtantion and the Real " Preſence; not reconciled in their Times, nor " like to be agreed upon amongſt their Fol-" lowers. For *Calvin* riſing into the Eſteem " and Place of *Zuinglius*, added ſome Tenets of " his own to the former Doctrines touching " Predeſtination, Free-will, *&c.* by which the " Differences were widen'd and the Breach " made irreparable: The Cauſe being follow'd " on both Sides with great Impatience, as if " they did not ſtrive ſo much for Truth as " Victory." So far the Doctor.

Q. *Who was this* Calvin?

A. He was a *Frenchman* born at *Noyon* in *Picardy* who maintaining the Doctrine of *Zuinglius* and *Oecolampadius* with ſome Alterations and Improvements has quite eclipſed their Fame, and imparted the Name of *Calviniſts* to all that Part of the Reformation.

Q. *Was not* Calvin *the firſt Preacher of the reformed Goſpel at* Geneva?

A. No. Dr. *Heylin* tells us, *Coſmog. L.*1. *p.*136. " That in the Year 1528 Religion being alter'd " [in a Tumult of the People] in the Canton " of *Bern* near adjoining to *Geneva*, *Viret* and " *Farellus* [two *Zuinglian* Preachers] did endea-" vour it in *Geneva* alſo. But finding that the " Biſhop

" Biſhop and Clergy did not like their Doings, " they ſcrewed themſelves into the People, and " by their Aid in a popular Tumult compell'd " the Biſhop and his Clergy to abandon the " Town---- Nor did they only in that Tumult " alter the Doctrine and Orders of the Church " before eſtabliſh'd, but chang'd the Govern- " ment of the State alſo diſclaiming all Alle- " giance both to Duke and Biſhop, and ſtand- " ing on their own Liberty as a free Common- " wealth. And tho' all this was done by *Viret* " and *Farellus* before *Calvin*'s coming to that " City which was not till 1536, yet being come " ---- No Man was forwarder than he to ap- " prove the Action." The Doctor goes on in the ſame Page giving an Account of the Eccleſiaſtical Diſcipline of Preſbytery, which by *Calvin* was firſt introduced into his Church of *Geneva*, and from thence propagated into all Parts where *Calviniſm* was receiv'd, a Diſci- pline, ſays the Doctor, *begotten in Rebellion, born in Sedition, and nurſed up by Faction.*

Q. *In what Countries did* Calviniſm *chiefly prevail?*

A. In *Switzerland*; in many Provinces of *France* under the Name of *Hugonots*; in ſome Parts of *Germany*, *Hungary*, *Bohemia*, and *Po- land*; in the *United Netherlands*; and in the Kingdom of *Scotland* where it was introduced by *John Knox* and his Aſſociates.

Q. *By what Means did the Followers of* Cal- vin *propagate their* Genevan *Diſcipline?*

A. Dr. *Heylin* tells us *Coſmog. L.* 1. *p.* 137. " That rather than their Diſcipline ſhould not " be admitted, and the epiſcopal Government " deſtroy'd in all the Churches of *Chriſt*, they " were reſolv'd to depoſe Kings, ruin King- " doms, and to ſubvert the fundamental Con- " ſtitutions of all civil States. And hereunto

" their

" their own Ambition gave them Spur enough,
" affecting the *Supremacy* in their ſeveral Pa-
" riſhes; that they themſelves might lord it
" over God's Inheritance under Pretence of ſet-
" ting *Chriſt* upon his Throne. Upon which
" Love to the Preheminence they did not only
" prate againſt the Biſhops *with malicious Words*,
" &c. but not therewith content, *neither would*
" *they themſelves receive them, nor permit them*
" *that would caſting them out of the Church* with
" Reproach and Infamy. Which proud Am-
" bition in the ordinary parochial Miniſter was
" cunningly fomented by ſome great Perſons,
" and many Lay-Patrons in all Places, who un-
" derhand aimed at a further End: The one
" to raiſe themſelves great Fortunes out of
" Biſhops Lands; the other to keep thoſe Tithes
" themſelves, to which by the Law they only
" were to nominate ſome deſerving Perſon. Such
" were the Helps by which this new Device of
" *Calvin* was diſpers'd and propagated." So far the Doctor.

Q. *But is not the Doctor too hard upon the* Calviniſts *in what he writes concerning their Diſpoſition in regard of Kings?*

A. There are too many Inſtances in Hiſtory to ſupport what he advances as to that Point. Witneſs in *France* the Conſpiracies of *Amboiſe*, *Meaux* and St. *Germain en Laye*; their frequent Rebellions; the Battles of *Dreux*, St. *Denys*, *Jarnac*, *Coutras*, &c. Witneſs the Revolt of the *Netherlands* from their lawful Sovereign, the King of *Spain*, and erecting themſelves into a Commonwealth. Witneſs their Proceedings in *Bohemia*; where they call'd in the Elector *Palatine* againſt a King lawfully elected, ſolemnly crown'd, and eſtabliſh'd in Poſſeſſion by Conſent of the States: Witneſs the Doings of *Knox* and his Fellows in *Scotland*, who depoſed the Queen Mother

Mother Regent of the Kingdom, forced Queen *Mary* her Daughter their lawful Sovereign to seek Sanctuary in *England*; and as for King *James the Sixth* the Doctor (*Cosmog. L. 1. p. 283.*) tells us, "That to the End he might not "be able to oppose their Doings, they kept him "under by strong Hand, imprisoned him at *Ster-* "*ling*, made him fly from *Edinburgh*, removed "from him all his faithful Servants, and seized "upon his principal Fortresses: In a Word so "baffled him and affronted him upon all Occa- "sions, that he was minded many Times to "have left the Kingdom, and retire to *Venice*." In fine witness their Wars in *England* which ended in the Deposition and Murther of the Lord's Anointed King *Charles the First*, and the Exclusion of his Son for twelve Years from his Inheritance, *&c.*

Q. *What was the End of the first and chief Preachers of the Protestant Religion?*

A. Luther after Supper, was taken suddenly ill and died in the Night, in the Year 1546. *Zuinglius* was kill'd in Battle fighting against the Catholick Cantons *Anno* 1531; *Occolampadius* was not long after found dead in his Bed: And *Luther* is so uncharitable, as to write that he was kill'd by the Devil. *L de Miss. Privatâ & Unct. Sacerd. T. 7. Fol. 230. Calvin* died in the Year 1564 of a dreadful Complication of Distempers, which his Friend *Beza* says he bore with Christian Patience: But the Catholicks and some Protestants too give us a quite different Account. *viz.* That he died in Despair, blaspheming God, and invoking the Devils. So writes *Bolseck* in his Book of *Calvin's Life*, *Schlusselburg* a learned *Lutheran* in *Theolog. Calv.* printed *Anno* 1594, *Fol. 72. a.* And *Herennius* himself a *Calvinist* Preacher, who declares he was an Eye-witness of *Calvin*'s tragical End; and that he died in De-

spair

ſpair of a moſt filthy and ſtinking Diſeaſe. So he in *Libello de vita Calvini.*

Q. *What other Sects of Proteſtants aroſe ſoon after* Luther?

A. *Firſt*, " The *Anabaptiſts* ſo call'd from " rebaptizing. Theſe had for their Author one " *Nicholas Stork* (*Anno* 1524,) who pretended " Familiarity with God by an Angel, promiſing " him a Kingdom, if he would reform the " Church, and deſtroy the Princes that ſhould " hinder him. His Scholar *Muncer* rais'd an " Army of 40000 Bores and Tradeſmen in " *Suevia* and *Franconia*, to maintain his Ma- " ſters Dreams, but they were overthrown by " Count *Mansfield*. *John* of *Leyden* a Taylor " renewed the ſaid Dreams, and made himſelf " King in *Munſter* of the *Anabaptiſts*, whoſe " Viceroy was *Knipherdolling*; but this phan- " taſtical Monarchy was ſoon deſtroy'd, the " Town taken after eighteen Months Siege, " where the King and his Viceroy, with their " chief Officers were put to Death." *Alex. Roſs. View of Religions Sect.* 8. *Q.* 10. Of the *Anabaptiſts*, the ſame Author *Sect.* 12. reckons up a great many different Sects, as the *Muncerians*, the *Separatiſts*, the *Cathariſts*, the *Apoſtolicks*, the *Enthuſiaſts*, the *Silentes*, the *Adamites*, the *Liberi*, the *Hutites*, the *Melchioriſts*, the *Menoniſts*, the *Beucheldians*, the *Auguſtians*, the *Denkians*, and many others.

Secondly, The *Libertins* whoſe Author was one *Quintin* a Taylor of *Picardy*. Theſe were a Kind of Free-thinkers in Religion, who ſlighted the Scriptures, relying on their own Inſpirations. See their Tenets in *Roſs. Sect.* 8. *Q.* 11.

Thirdly, The *Antinomians* whoſe Author was *John Agricola*, *Anno* 1535. So call'd from their oppoſing the Law. See their Opinions *Sect.* 12. *Q.* 4.

Fourthly,

Fourthly, The *Familiſts* or *Family of Love*. Theſe are derived from *David George* a Glaſier in *Gaunt*, and *Henry Nicholas* of *Amſterdam*, both pretending to an extraordinary Miſſion from God. For their Tenets conſult *Roſs Sect.* 12. *Q.* 3. who alſo reckons up divers Sects into which they are ſubdivided.

Fifthly, The *Swenckfeldians* ſo call'd from *Gaſpar Swenckfield*; the *Oſiandrians* from *Andrew Oſiander*; the *Servetians* from *Michael Servetus*, who by *Calvin*'s procuring was burnt at *Geneva Anno* 1555; the *Majoriſts* from *John Major*; the *Brentians* or *Ubiquitarians*, the *Adiaphoriſts*, the *Stancarians*, the *Amſdorfians*, the *Antitrinitarians* or *New Arians*, the *Socinians* and innumerable others.

Q. Were not People very much ſhock'd at this great Variety of Sects and manifold Diviſions which ſo ſoon ſprung up amongſt the Profeſſors of Reformation and pure Goſpel?

A. Yes they were, as well as at their Inconſtancy in their Doctrine, as may be ſeen in the Writers of thoſe Times. Hence *Paulus Eberus* a learned *Lutheran* Divine in his Preface to *Melanchon*'s *Commentaries on the firſt Epiſtle to the Corinthians*, ſpeaking of Proteſtants in general writes thus. "Our whole evangelical Congre-
"gation abounds with ſo many Diviſions and
"Scandals, that it is nothing leſs than what it
"pretends to be. If you look upon the evange-
"lical Teachers themſelves, you will ſee that
"ſome of them are ſpurred on with vain Glory,
"and an invidious Zeal *&c.* ſome of them raiſe
"unreaſonable Debates, and then maintain them
"with unadviſed Heat. There are many of
"them who pull down by their wicked Lives
"what they had built up by the Truth of their
"Doctrine. Which Evils as every one ſees
"with his own Eyes, ſo has he great Reaſon to
"doubt

" doubt whether our evangelical Congregation " be the true Church, in which ſo many and " ſuch enormous Vices are diſcovered." So he.

And *Andrew Dudith* in his Epiſtle to *Beza* [*Beza's Theological Epiſtles Ep.* 1.] writes as follows, " What Sort of People are our Proteſtants, " ſtraggling to and fro, and carried about with " every Wind of Doctrine, ſometimes to this " Side, and ſometimes to that? You may perhaps know what their Sentiments in Matters " of Religion are to Day; but you can never " certainly tell what they will be To-morrow. " In what Article of Religion do thoſe Churches " agree among themſelves, which have caſt off " the Biſhop of *Rome?* Examine all from Top " to Bottom, you ſhall ſcarce find one Thing " affirmed by one, which is not immediately " condemned by another for wicked Doctrine." Thus he.

Q. *But did not Piety and Devotion gain Ground by the Preaching of the Reformation?*

A. It ſeems not: Since ſome of the firſt and beſt Proteſtant Preachers complain heavily of a Senſible Decay of Piety immediately after the ſetting up of the new Religion; And ſpare not to ſay that Men were much better, when they were Papiſts.

Luther in many Places complains of the World's growing worſe and worſe: " And Men, " ſays he, are now more revengeful, covetous, " licentious, then they were ever in the Papacy. *Poſtil. ſuper Evang. Dom.* 1. *Adv.* And *Dom.* 26. *poſt Trinit.* " Heretofore, ſays he, when " we were ſeduced by the Pope, every Man did " willingly follow good Works: And now no " Man neither ſayeth or knoweth any Thing, " but how to get all to himſelf by Exactions " Pillage, Theft, Lying, Uſury, *&c.*

Melanchon, on *Matthew* 6. ſays, " It is plain, " that

" that in theſe Countries [he ſpeaks of thoſe " Countries which firſt embraced *Luther's* Re- " formation] Mens whole Concern almoſt is " about Banqueting, Drunkenneſs and Carouſing " ---- And ſo ſtrangly barbarous is the People, " that moſt Men are perſwaded, that if they " do but faſt one Day, they muſt die the fol- " lowing Night."

Calvin L de Scandalis. " Of ſo many Thou- " ſands who renouncing Popery ſeem'd eagerly " to embrace the Goſpel; how few have a- " mended their Lives? Nay what elſe did the " greater Part pretend to but by ſhaking off " the Yoak of Superſtition to give themſelves " more Liberty to follow all Kind of Laſ- " civiouſneſs?"

Jacobus Andreas, on *Luke* 21. " The other " Part of the *Germans* [*viz.* the Proteſtants] " gives due Place to the Preaching of the Word " of God; but no Amendment of Manners is " found among them: On the contrary we ſee " them lead an abominable voluptuous beaſtly " Life, *&c.* inſtead of Faſts they ſpend whole " Nights and Days in Revellings and Drunken- " neſs."

Wolfangus Muſculus in his *Common Places Cap. de Decalogo.* " Our Goſpellers are grown ſo " unlike themſelves, that whereas under Popery " they were religious in their Errors and Super- " ſtition; now in the Light of the known " Truth, they are more prophane, light, vain " and temerarious than the very Children of this " World." *Explanat. 3 Præcepti. p.* 85. *Edit.* 1560. The like Complaints are found in other Proteſtant Authors.

But 'tis now Time to leave foreign Countries, and to come home to our own; to take a ſhort View of the firſt Beginning and Progreſs of the Proteſtant Religion here.

CHAP.

CHAP. III.

Of the Beginning of the Change of Religion in England. *Of King* Henry's *falling out with the Pope, and the Diſſolution of the Abbeys. Of Queen* Anna Bolen *and* Cromwel. *Of this King's Character, and the State of the Nation at that Time.*

Q. *WHAT was the firſt Beginning of the Change of Religion in* England *from Popery to Proteſtancy?*

A. It begun by a falling out between King *Henry* VIII. and the Pope, occaſion'd by the King's Marriage with *Anna Bolen*, whilſt his firſt Wife *Catharine* of *Arragon* was yet alive.

Q. *What Reaſons did the King alledge for to juſtify his Divorce from Queen* Catharine, *and his marrying another during her Life-time?*

A. Becauſe *Catharine* had before been married to his Brother *Arthur*, who died under Age; and therefore he pleaded that his Marriage with his Brothers Widow could by no Diſpenſation be valid or lawful, as being contrary to the Law of God, *Leviticus* 18. *v.* 16.

Q. *What ſaid the Queen and her Friends to this?*

A. That the *Levitical* Law no farther obliges Chriſtians, than as it is ſupported by the Law of Nature; or confirmed by the Law of *Chriſt*; that no Law of Nature or Precept of *Chriſt* forbids the Marriage of the Brother's Widow; but only the Law of the Church, in which the Church can diſpenſe; as ſhe had done moſt ſolemnly in this Caſe. That even in the *Levitical* Law this was not abſolutely forbid, but only the taking of the Brother's Wife, whilſt he was alive; which was the Caſe of *Herod*, juſtly reprehended

prehended upon that Account by St. *John Baptiſt.* That in ſome Caſes, the Law of God, ſo far from forbidding the Marriage of the Brother's Widow, had expreſly commanded it, as when the Brother had died without Iſſue. *Deuteronomy* 25. *v.* 5. That Prince *Arthur* had never conſummated the Marriage; in Proof of which the Queen in publick Court, (as may be ſeen in *Howes* upon *Stow p.* 543) took God and the King himſelf to witneſs, that ſhe was a Maid when ſhe came to the King's Bed: which the King far from contradicting tacitly own'd in the Words that he ſpoke in her Commendation after ſhe was gone out, recorded by the ſame Hiſtorian in the ſame Place.

Q. *Is it likely that King* Henry *proſecuted this Matter of the Divorce purely out of a Motive of Conſcience?*

A. To judge by the reſt of his Proceedings, 'tis to be feared that he did not: But that his Affections to *Anna Bolen* were the true Reaſon of his Scruples. So that finding the Pope here ſtood in his Way, he was reſolved to diſcard him. "This King, ſays Dr. *Heylin* in the Preface to his Hiſtory of the Reformation, "being vio- "lently hurried with the Tranſport of ſome "private Affections, and finding the Pope ap- "pear'd the greateſt Obſtacle to his Deſires, he "firſt diveſted him by Degrees of that Supre- "macy which had been challeng'd and enjoy'd "by his Predeceſſors for ſome Ages paſt; and "finally extinguiſh'd his Authority in the Realm "of *England*---This open'd the firſt Way to "the Reformation---To which the King af- "forded no ſmall Countenance out of politick "Ends." So far the Doctor.

Q. *What was the firſt Step taken by this Prince towards a Reformation?*

A. It

A. It was, as you have juſt now heard from Dr. *Heylin*, the diveſting the Pope of his Supremacy, which the King claim'd to himſelf, adding to his Titles, that of *Supream Head of the Church of* England, and making it High Treaſon to deny this his Supremacy.

Q. *How far was this Supremacy carried in theſe Days?*

A. It was carried ſo far in the Days of this King, and of *Edward the Sixth* his Succeſſor, that the Biſhops were made no more than the King's ſpiritual Sheriffs, and Delegates at Pleaſures; and obliged to take out Commiſſions from the King to execute all the Branches of epiſcopal Authority under his Majeſty, who in the very Form of theſe Commiſſions was declared to be the Fountain of all Manner of Juriſdiction and Authority as well Eccleſiaſtical as Secular, to whom it ought to be returned whenſoever his Majeſty ſhall pleaſe to call for it. See the Tenour of theſe Commiſſions with Mr. *Collier*'s Remarks upon them; in the ſecond Part of his *Church Hiſtory L.* 3. *p.* 169.

Q. *What was the next Step taken by King* Henry *towards a Change of Religion?*

A. The Suppreſſion of the religious Houſes; firſt, of all thoſe, whoſe yearly Revenue did not exceed 200 Pounds, and then of all the reſt.

Q. *What Methods were taken in order to bring about the total Ruin of all theſe Houſes conſecrated to Religion by the Piety of our Anceſters?*

A. A Viſitation was order'd, in which *Thomas Cromwel* being conſtituted *Viſitor General*, employ'd ſundry Perſons as his Sub-delegates to inſpect and examine into the Lives of the Religious, with a Deſign to repreſent them in ſuch black Colours as might make their Proceedings in diſſolving thoſe Houſes the more plauſible, "In regard, ſays Mr. *Dugdale* in his *Celebrated*

Hiſtory

Hiſtory of Warwichſhire p. 831, " that the Peo-
" ple every where had no ſmall Eſteem of theſe
" Houſes, for their devout and daily Exerciſes
" of *Prayer*, *Almſdeeds*, *Hoſpitality* and the
" like; whereby not only the Souls of their de-
" ceas'd Anceſtors had much Benefit (as then
" was taught) but themſelves, the Poor, as alſo
" Strangers and Pilgrims conſtant Advantage."

Q. *What follow'd this Viſitation?*

A. A black Book was exhibited containing a World of Enormities lay'd to the Charge of the Religious: Tho' as Dr. *Heylin* informs us *p.* 262. their Offences after *a ſtrict and odious Inquiſition* were repreſented by the Viſitors in *ſuch multiplying Glaſſes, as made them ſeem both greater in Number, and more horrid in Nature than indeed they were.* And Mr. *Thomas Hearn* in his *Preliminary Obſervations* upon Mr. *Brown Willis*'s *View of the mitred Abbeys*, aſſures us that notwithſtanding the King and his Agents, who aim'd at nothing but the Revenues and Riches of the religious Houſes, omitted no Arts or Contrivances that might be of Uſe in obtaining their Ends; eſpecially ſeeking to blacken their Reputation by charging upon them the moſt abominable Crimes, and managing this Charge with the utmoſt Induſtry Boldneſs and Dexterity " *Yet after all* " *the Proofs were ſo inſufficient*, ſays this Au-
" thor, *that from what I have been able to ga-*
" *ther, I have not found any direct one againſt*
" *even any ſingle Monaſtery.*" Thus he. However upon theſe Accuſations, which were chiefly lay'd to the leſſer Houſes, an Act of Parliament was procured 27 *Hen.* 8. for their Diſſolution: " Which Parliament, ſays *Dugdale* in the Place above quoted, " conſiſting for the moſt Part of
" ſuch Members as were pack'd for the pur-
" poſe through private Intereſts, (as it is evident
" by divers original Letters of that Time) many

of

" of the Nobility, for the like Reſpects, alſo fa-
" vouring the Deſign, aſſented to the Suppreſſion
" of all ſuch Houſes, as had been certified of leſs
" Value than two hundred Pounds by the Year;
" giving them, with their Lands and Revenues,
" to the King, *&c.*" Upon the Suppreſſion of theſe Houſes, " much Lamentation, ſays Dr.
" *Heylin*, *p.* 262. was made in all Parts of the
" Country, for Want of that Relief and Suſte-
" nance, which the Poor of all Sorts received
" daily from their Hoſpitality. Nor is it a little
" obſervable, ſays Mr. *Dugdale*, that whilſt the
" Monaſteries ſtood, there was no *Act for Relief*
" *of the Poor*; ſo amply did thoſe Houſes give
" Succour to them; whereas in the next Age,
" *viz.* the 39th of *Elizabeth*, no leſs than Ele-
" ven Bills were brought into the Houſe of Com-
" mons for that Purpoſe."

Q. *But ſince the Accuſations of the Viſitors were only levelled at the leſſer Houſes, how, and by what Means, came the greater Monaſteries alſo to be diſſolved; in which (as it was acknowledged in the Preamble of that very Act of Parliament, which conſented to the Suppreſſion of the leſſer Houſes)* Religion was well obſerved?

A. The Ruin of the greater Monaſteries was compaſſed by bringing them to a *Surrender*, not much more voluntary, as may be ſeen in *Dugdale* in the Place above quoted, than when a Traveller ſurrenders his Purſe to a Highwayman: As the Abbots of *Glaſtenbury*, *Reading*, and *Colcheſter*, experienced to their Coſt.

Q. *Who were the chief Promoters of the Suppreſſion of the Religious Houſes?*

A. Dr. *Heylin* informs us, *p.* 262. That this Work was firſt ſet on Foot by Queen *Anne Bollen*. " The new Queen, ſays the Doctor,
" conſidering that the Pope and ſhe had ſuch
" different *Intereſts*, that they could not ſubſiſt

" together, reſolved upon that Courſe, which " Nature and Self-preſervation ſeemed to dictate " to her : But finding that the Pope was too well " entrenched, to be diſlodged on a ſudden, it " was adviſed by *Cromwel* to begin with taking " in the Outworks firſt, *&c.* In Order where- " unto, a Viſitation is begun, *&c.*" Where follows an Account of the Proceedings towards the Suppreſſion of the Monaſteries ; which, nevertheleſs, this Queen did not live to ſee compleated: Though *Cromwel*, who gave her this Advice, carried on the Project after her Death, and was the moſt inſtrumental in bringing it to bear.

Q. *Who was this* Cromwel ?

A. Thomas Cromwel was Son to a Blackſmith in *Putney*; who, after paſſing through ſeveral Offices, was at length made Earl of *Eſſex*, and the King's *Vicar General in all Eccleſiaſtical Affairs* (a Poſt, or Dignity, never heard of in any Chriſtian Kingdom either before, or ſince) and in that Quality, though a mere Layman, ſate divers Times in the Convocation Houſe amongſt the Biſhops, and preſided over them. *Baker, p.* 408.

Q. *What was the End of Queen* Anna Bollen ?

A. She was accuſed of Inceſt and Adultery, found guilty by her Peers, and was beheaded. Her Brother, the Lord *Rochford*, together with Sir *Henry Norris*, *Mark Smeton*, *William Brierton*, and Sir *Francis Weſton*, all of the King's Privy-Chamber, were condemned for her Accomplices, and were beheaded two Days before her ; of theſe *Mark Smeton* confeſſed his Guilt, and though he loſt his Head for it, did not retract even upon the Scaffold. See *Heylin, p.* 265. who is very favourable to this Queen, who was, during her Time, an earneſt Promoter of Proteſtancy.

Q. *Di*

Q. *Did this Lady, in her Dying Speech, perſiſt in aſſerting her Innocence of what ſhe was accuſed, as Dr.* Heylin *tells us ſhe did?*

A. In her Dying Speech, ſhe neither directly confeſſes herſelf guilty, nor does ſhe deny her Guilt. Her laſt Speech, recorded by *Stow* and other Hiſtorians, was as follows. "Maſters, I "here humbly ſubmit me to the Law, as the "Law hath judged me; and as for mine Offences, "I here accuſe no Man, God knoweth them, I "remit them to God, beſeeching him to have "Mercy on my Soul. And I beſeech Jeſu ſave "my Sovereign and Maſter the King, the moſt "goodlieſt, nobleſt, and gentleſt Prince that is, "and long to reign over you." Which Words ſhe ſpoke with a ſmiling Countenance. On the ſame Day that the Queen was condemned, Archbiſhop *Cranmer* (who before had ſolemnly confirmed her Marriage with the King) gave Sentence at *Lambeth*, by which he declared this ſame Marriage to have been null and void; and this, as 'tis expreſſed in the ſolemn Inſtrument, alledged by Dr. *Heylin*, p. 266. for good and valuable Reaſons, though none in particular were ſpecified: Which Declaration drew after it an Act of Parliament, by which her Daughter *Elizabeth* was illegitimated.

Q. *What was the End of* Cromwel?

A. Soon after he had compaſſed the Diſſolution of the Abbeys, and other Religious Houſes, "He "was, before the End of that ſame Parliament, "wherein that was ratified which he had with ſo "much Induſtry brought about, arreſted at the "Council Table, when he leaſt dreamed of it; "committed to the Tower, condemned by the "ſame Parliament for Hereſy and Treaſon, un-"heard, and little pittied; and had his Head cut "off on *Tower-Hill*." So far Sir *William Dugdale*, in the Place above quoted.

Q. *How came he to be condemned unheard?*

A. It was in conſequence of a Law, of which he himſelf was the chief Author. "It happened, [ſaith Mr. *Fox*, *Acts and Mon. Edit.* 1563. *p.* 598.] "as it were by a certain fatal Deſtiny, that "whereas a little before he had made a Law, that "whoſoever was caſt into the *Tower*, ſhould be "put to Death without Examination, he him-"ſelf ſuffered by the ſame Law." Thus he: who tells us in the ſame Place, That 'tis thought this Law was by *Cromwel* deſigned in Order to have thereby entangled the Biſhop of *Wincheſter* [Dr. *Gardiner*] the chief Enemy of the Goſpellers; but the Juſtice of God turned his Snares upon his own Head.

Q. *What were the Sentiments of* Cromwel *in Matters of Religion?*

A. He was, during his Life-time, the chief Promoter of the Reformation; for which Reaſon Mr. *Fox*, in the ſame Page, calls him *Valiant Soldier and Captain of Chriſt*; and *p.* 589. *the Valiant Standard-bearer of the Church of* England. And yet this valiant Champion of the Church, was the very Man that ſentenced *Lambert* to the Fire for denying the Real Preſence; as you may ſee in *Fox*, *p.* 533. where he laments that this poor Man's Death was compaſſed by thoſe that were themſelves the Chiefs of the Goſpellers (ſo he calls the Proteſtants of thoſe Days) *viz. Taylor*, *Barnes*, *Cranmer*, and *Cromwel*, who all afterwards came to the like End.

Q. *Of what Religion did* Cromwel *profeſs himſelf at his Death?*

A. In his Dying Speech he profeſſed himſelf a Catholick. He ſpoke as follows: "I pray "you that be here to bear me record, I die in "the Catholick Faith, not doubting in any Ar-"ticle of my Faith, no, nor doubting in any

"Sacrament

" Sacrament of the Church. Many have ſlan-
" dered me, and reported, that I have been a
" Hearer of ſuch as have maintained evil Opi-
" nions, which is untrue: But I confeſs, that as
" God by his Holy Spirit doth inſtruct us in the
" Truth, ſo the Devil is ready to ſeduce us,
" and I have been ſeduced. But bear me Wit-
" neſs, that I die in the Catholick Faith of the
" Holy Church." *Fox p.* 598. *Howes* upon
" *Stow, p.* 508.

Q. *Who was King* Henry's *third Wife after* Anna Bollen?

A. His third Wife was *Jane Seymour*, who died in Child-birth; or, as ſome Authors ſay, was ript up alive by his Orders. His fourth Wife was *Anne* of *Cleve*, from whom he was ſoon after divorced by his complaiſant Archbiſhop and Clergy. His fifth Wife was *Catherine Howard*, whom he beheaded for Adultery. His ſixth Wife was *Catharine Parr*, for whom he had alſo prepared the ſame bitter Cup; but ſhe was wiſe enough to ward off the Blow, and had the good Fortune to outlive him. Yet though this King had ſix Wives, " He was neither the richer in
" Children by ſo many Wives, or much im-
" proved in his Revenue by ſuch terrible Ra-
" pines", ſays Dr. *Heylin, p,* 11.

Q. *What is the juſteſt Character of this King in ſhort?*

A. That he never ſpared Woman in his Luſt, nor Man in his Anger. " For Proof of which
" laſt (ſays Dr. *Heylin, p.* 15.) it is obſerved,
" that he brought to the Block Two noble La-
" dies, One Cardinal declared [*viz.* Biſhop
" *Fiſher*] of Dukes, Marqueſſes, Earls, and Sons
" of Earls, no fewer than Twelve; Lords and
" Knights, Eighteen; of Abbots and Priors,
" Thirteen; Monks and Religious Perſons, a-
" bout Seventy ſeven; and many more of both

" Religions to a very great Number. So as it " cannot be denied, that he had too much of the " Tyrant in him. And yet I dare not ſay with " Sir *Walter Rawleigh*, *That if all the Patterns* " *of a mercileſs Prince had been loſt in the World,* " *they might have been found in this one King.*

Q. *What was the State of the Nation after this King had taken upon him the Supremacy, and diſſolved the Religious Houſes?*

A. " The People (ſays Dr. *Heylin*, *p.* 17.) " were generally divided into Schiſms and Fac- " tions---- the Treaſures of the Crown exhauſt- " ed by prodigal Gifts ------- the Lands thereof " charged with Rents and Penſions, *&c.* and, " which was worſt of all, the Money of the " Realm ſo impoſed and mixed, that it " could not paſs for current amongſt foreign " Nations, to the great Diſhonour of the " Kingdom, and the Loſs of the Merchant. " For though an infinite Maſs of Jewels, Trea- " ſure in Plate and ready Money, and an in- " credible Improvement of Revenue had accru- " ed unto him by ſuch an univerſal Spoil, and " Diſſolution of Religious Houſes, yet was he " little or nothing the richer for it: Inſomuch " that in the Year 1543, being within leſs than " ſeven Years after the general Suppreſſion of " Religious Houſes, he was feign to have re- " courſe for Money to his Houſes of Parliament, " by which he was ſupplied after an extraordi- " nary Manner; the Clergy at the ſame Time " giving him a Subſidy of 6 *s.* in the Pound, to " be paid out of all their Spiritual Promotions, " poor ſtipendary Prieſts paying each of them " 6 *s.* 8 *d.* to increaſe the Sum; which alſo was " ſo ſoon conſumed, that in the next Year he " preſſed his Subjects to a Benevolence---and in " the next obtained the Grant for all Chanteries, " Hoſpitals, Colleges, and free Chapels within

" the

" the Realm; though he lived not to enjoy the " Benefit of it."

Q. *But what was the State of Religion and Piety at that Time?*

A. You may be informed of this by a Speech of this King, made in Parliament in the thirty ſeventh Year of his Reign, of which take the following Extract from *Howes* upon *Stow*, *p.* 590. " What Love or Charity is there amongſt you, " when one calls another *Heretick* and *Anabap-* " *tiſt*; and he calls him again *Papiſt*, *Hypocrite*, " *Phariſee?* I muſt needs judge the Fault, and " Occaſion of this Diſcord, to be partly by " Negligence of you the *Fathers* and *Preachers* " of the *Spirituality*. For I hear daily, that you " of the Clergy preach one againſt another, " teach one contrary to another, railing one " againſt another. Some are ſo ſtiff in their old " *Mumpſimus*, others are ſo buſy and furious in " their new *Sumpſimus*, that all Men almoſt be " in Variety and Diſcord, and few or none preach " truly and ſincerely the Word of God. Now " how can poor Souls live in Concord, when " you Preachers ſow amongſt them, in your Ser- " mons, the Seeds of Debate and Diſcord? Of " you they look for Light, and you lead them " into Darkneſs.

" Now although I ſay that Spiritual Men be " in ſome Fault, that Charity is not kept a- " mongſt you; yet you of the Temporality be " not clear and unſpotted from Malice and " Envy: For you rail at Biſhops, ſpeak ſlan- " derouſly of Prieſts, and rebuke and taunt " Preachers. You muſt underſtand, that although " you be permitted to read *Holy Scriptures*, and to " have the Word of God in your Mother- " Tongue; yet this Licence is given you only " to inform your Conſcience, and to inſtruct " your Children; and not to diſpute and make

ture

" Scripture a Railing and a Taunting-ſtock " againſt Prieſts and Preachers, as many light " Perſons do. I am very ſorry to hear, how ir- " reverently that precious Jewel [the Word of " God] is diſputed, rhimed, ſung, and jangled " in every Ale-houſe and Tavern, contrary to " the true Meaning and Doctrine of the ſame. " And I am as much ſorry, that the Readers of " it follow it, in doing, ſo faintly and coldly. " *For of this I am ſure, that Charity and Virtue* " *were never leſs exerciſed, nor God amongſt* " *Chriſtians was never leſs reverenced, honoured,* " *or ſerved.*" So far the King.

To the ſame effect Sir *Richard Baker* writes, *p.* 408. " That now was the State of Religion in " *England* come to a ſtrange paſs, becauſe al- " ways in paſſing, and had no Conſiſtence---- " That the Fable of *Proteus* [who changed him- " ſelf into all Shapes and Forms] might be no " longer a Fable, when the Religion of *England* " might be its true Moral. The Confuſion was " ſo great, that in Parliament the one called the " other *Heretick*, *&c.* and this not only amongſt " the Temporality, but even the Clergymen " themſelves preached and inveighed one againſt " another, ſo that the Frame of Religion was " extreamly disjoynted; the Clergy, that ſhould " ſet it in Frame, being out of Frame them- " ſelves. The Minds of the People extreamly " diſtracted, *&c.*

Q. *What was the whole Number of Monaſteries which were ſuppreſſed in Conſequence of King* Henry *the Eighth's Reformation?*

A. The Number of Monaſtaries ſuppreſſed were 645; beſides 90 Colleges, 110 Hoſpitals, and of Chanteries and free Chapels, 2374. So *Baker*, *p.* 410.

Q. *Did this King die a Proteſtant?*

A. He

A. He died as he lived, neither Catholick nor Proteſtant. For though by falling out with the Pope, and aſſuming to himſelf the Supremacy, he firſt paved the way to a total Change of Religion, which afterwards enſued: Yet for his own Part, in moſt Articles, he ever adhered to the Catholick Doctrine; and perſecuted even to Death the Oppoſers of it. *Heylin, Pref.* So that as long as he lived, all that were preferred in Church or State, outwardly at leaſt, conformed to the Maſs, Tranſubſtantiation, Invocation of Saints, and other Articles of the *Roman* Doctrine; even *Cranmer*, *Ridley*, and other Divines who were in their Hearts Proteſtants. By his Laſt Will he appointed Maſſes, *&c.* for the Repoſe of his Soul: But as he had made void the Laſt Wills of ſo many others, in the Suppreſſion of the Religious Houſes; ſo his Laſt Will was alſo neglected and made void.

CHAP. IV.

Of the Progreſs of the Proteſtant Religion in the Reign of King Edward *the Sixth.*

Q. WHO *ſucceeded* Henry *the Eighth in the Kingdom?*

A. His Son *Edward* the Sixth, a Child of nine Years old, who reigned but ſix Years: So that what was done during his Reign, was done by thoſe who had the Management of Affairs in the King's Minority, *viz.* for the firſt Years by *Edward Seymour* Duke of *Somerſet*, the King's Uncle, who had the Title of *Lord Protector*; and after he was taken off, by *John Dudley* Duke of *Northumberland*. "His Name, ſays Dr. *Heylin*,

" *Heylin*, ſpeaking of this King, in his Preface, " was made a Property to ſerve Turns withal, " and his Authority abuſed to his own undoing. And, *p.* 13. " Such was the Rapacity of the " Times, and the Unfortunateneſs of his Condi- " tion, that his Minority was abuſed to many " Acts of Spoil and Rapine, even to an high De- " gree of Sacrilege, to the raiſing of ſome, and " the enriching of others, without any manner " of Improvement to his own Eſtate.

Q. *What does the Doctor mean by theſe* Acts of Spoil and Rapine, even to an high Degree of Sacrilege, *of which he makes the leading Men of the Court guilty during the King's Minority?*

A. The Doctor ſhall anſwer for himſelf in his Preface; where ſpeaking of the Great Men about the Court, who promoted the Reformation, he tells us, That theſe, " under colour of removing " ſuch Corruptions as remained in the Church, " had caſt their Eyes upon the Spoil of Shrines " and Images (though ſtill preſerved in the " greateſt Part of the *Lutheran* Churches) and " the improving of their own Fortunes by the " Chantery Lands: All which moſt ſacrilegiouſly " they divided amongſt themſelves.

Then ſpeaking of the *Zuinglian* Goſpellers inveighing againſt Altars, he ſays, " The touching " of this String made excellent Muſick for moſt " of the Grandees of the Court, who had before " caſt many an envious Eye on thoſe coſtly Hang- " ings, that maſſy Plate, and other rich and pre- " cious Utenſils, which adorned thoſe Altars. " *And what need all this Waſte, ſaid* Judas. Be- " ſides, there was no ſmall Spoil to be made of " Copes, in which the Prieſt officiated at the " Holy Sacrament, ſome of them being made of " Cloth of Tiſſue, of Cloth of Gold and Silver, " or embroidered Velvet: And might not theſe " be handſomely converted to private Uſes, to

ſerve

" ſerve as Carpets for their Tables, Coverlets to " their Beds, or Cuſhions to their Chairs and " Windows? Hereupon ſome rude People are " encouraged under hand to beat down ſome Al- " tars; which makes way for an Order of the " Council Table to take down all the reſt, and " ſet up Tables in their Places: Followed by a " Commiſſion, to be executed in all Parts of the " Kingdom, for ſeizing of the Premiſſes for the " uſe of the King. But as the Grandees of the " Court intended to defraud the King of ſo great " a Booty, and the Commiſſioners to put a " Cheat upon the Court Lords, who employed " them in it; ſo they were both prevented in " ſome Places by the Lords and Gentry of the " Country, who thought the Altar Cloths, toge- " ther with the Copes and Plate of their ſeveral " Churches, to be as neceſſary for themſelves as " for any others. This Change drew on the Al- " teration of the former Liturgy." So far Dr. *Heylin*.

But the ſacrilegious Rapines, of which the Doctor in his Hiſtory moſt loudly complains, were thoſe of Biſhops Lands. The firſt Gap that was opened for the Alienation of theſe, was made in the latter End of the Reign of King *Henry* the Eighth, who dealt with *Holgate*, lately advanced to the See of *York*, to give up at one time no fewer than Seventy Manors or Townſhips of good old Rents, giving him in Exchange, to the like yearly Value, certain Impropriations, Penſions, Tythes, and Portions of Tythes (but all of an extended Rent) which had accrued to the Crown by the Fall of Abbeys. At the ſame time alſo, he diſmembered certain Manors from the See of *London*, and others from that of *Canterbury*, though not without ſome reaſonable Compenſation. *Heylin*, *p.* 18. " There was no far- " ther Alienation made in his Time of the " Church's

" Church's Patrimony, ſays the Doctor, yet " having opened ſuch a Gap, the Courtiers of " King *Edward*'s Time would not be kept from " breaking violently into it, and making up their " own Fortune in the Spoil of the Biſhopricks." So he: Who in the Sequel of his Hiſtory gives many Inſtances of this Rapacity, though not half ſo many as he might have done. For as Mr. *Harmer* takes notice, in his *Specimen*, *p.* 100, 101. vindicating *Veſey*, Biſhop of *Exeter*, from the Imputation laid to his Charge by Biſhop *Burnet*, of having *baſely alienated* almoſt all the Lands of his Biſhoprick, writes as follows: " Had any " Biſhop of *England* ſate at *Exeter* at that time, " he muſt have done the ſame thing, or have " been immediately deprived: For *Veyſey* alie- " nated no Poſſeſſions of his See, but upon ex- " preſs Command of the King, directed to him " under the Privy Seal, in Favour of certain " Noblemen and Courtiers. All the Biſhops at " that time were ſubject to a like Calamity. " Even *Cranmer* was forced to part with the bet- " ter half of the Poſſeſſions of his See; and *Rid-* " *ley*, ſoon after his Entry into *London*, was " forced to give away the four beſt Manors of " his See for ever in one Day. Theſe two were " the greateſt Favourites among all the Biſhops " in that Reign. Others were more ſeverely " dealt with." So far Mr. *Harmer*.

The Inſtances which are particularly taken notice of by Dr. *Heylin*, are theſe. 1. The Biſhoprick of *Durham* was diſſolved by Act of Parliament, under Pretence of patching up the King's Revenue, *p.* 136. 2. The Biſhoprick of *Winchester*, upon the Depoſition of Dr. *Gardiner*, was given to Dr. *Poynet*. " A better Scholar, " ſays the Hiſtorian, than a Biſhop, and pur- " poſely preferred to that rich Biſhoprick to ſerve " other Mens Turns; For before he was well

" warm

" warm in his See, he diſmembered from it the
" goodly Palace of *Marvel*, with the Manors
" and Parks of *Marvel* and *Twiford*, which had
" before been ſeized upon by the Lord Protector.
" The Palace of *Waltham*, with the Park and
" Manor belonging to it, and ſome good Farms
" depending on it, were ſeized into the Hands
" of the Lord Treaſurer *Pawlet*. But this
" with many of the reſt of *Poynet*'s Grants,
" Leaſes, and Alienations, were again recovered
" to the Church by the Power of *Gardiner*,
" when, being reſtored to his See, he was by
" Queen *Mary* made Lord Chancellor. *p.* 101.
" 3. To the See of *Bath* and *Wells*, upon the
" Death of *Knight*, *Barlow* was tranſlated: The
" preciſe Day and Time thereof, I have no
" where found, ſays Dr. *Heylin:* But I have
" found, that being tranſlated to this See, he gra-
" tified the Lord Protector with a Preſent of
" eighteen or nineteen Manors which anciently
" belonged unto it. *p.* 54. 4. Dr. *Heath* being
" deprived of the See of *Worceſter*, no Succeſſor
" was at all appointed, that Biſhoprick being
" given in *Commendam* to Biſhop *Hooper*: Not
" that I think that *Hooper* was ſuffered to enjoy
" the temporal Patrimony of that wealthy Bi-
" ſhoprick; the Pirates of the Court were too
" intent on all Advantages to let ſuch a Veſſel go
" untouched, *&c.* *p.* 101. 5. *Samſon*, Biſhop
" of *Coventry* and *Litchfield*, to keep his Ground,
" was willing to fling up a great Part of his
" Lands; and out of thoſe, which either belong-
" ed to his See, or the Dean and Chapter, to
" raiſe a Barons Eſtate for Sir *William Paget*.
" *Salcot*, of *Salisbury*, knowing himſelf obnox-
" ious to ſome Court-Diſpleaſures, redeems his
" Peace, and keeps himſelf out of ſuch Dangers,
" by making long Leaſes of the beſt of his Farms
" and Manors, known afterwards moſt com-
" monly

" monly by the Name of *Capons Feathers.* But " none of them more miſerably dilapidated the " Patrimony of his See, than Biſhop *Kitching* of " *Landaff.* A Church ſo liberally endowed by " the Munificence and Piety of ſome great Per- " ſons, that if it were poſſeſſed but of a tenth " Part of what once it had, it might be reckoned " (ſays Biſhop *Godwin*) amongſt the richeſt " Churches in theſe Parts of Chriſtendom. But " whatſoever *Kitching* found it, it was made " poor enough before he left it: So poor, that it " is hardly able to keep the Pot boiling for a Par- " ſons Dinner. *p.* 100.

6. " The Biſhoprick of *Weſtminſter* was " diſſolved by the King's Letters Patents; the " Lands ſo dilapidated by Biſhop *Thirlby*, that " there was almoſt nothing left to ſupport that " Dignity: For which good Service he had been " preferred to the See of *Norwich*----moſt of the " Lands invaded by the great Men of the Court, " the reſt laid out for the Reparation of the " Church of St. *Paul*, pared almoſt to the very " quick in thoſe Days of Rapine: (See *p.* 85.) " From hence firſt came that ſignificant By- " word (as is ſaid by ſome) of *Robbing* Peter *to* " *pay* Paul. *p.* 121.

7. " The See of *Lincoln* was made void, by the " Death of Dr. *Henry Holbeach*, about the be- " ginning of *Auguſt* in the former Year, and kept " void by ſome powerful Men about the King, " till the 26th of *June* in the Year now preſent, " (1552) at what Time Dr. *Taylor* was conſecrat- " ed Biſhop of it. During which Interval, the " Patrimony of that great and wealthy Biſhop- " rick (one of the richeſt in the Kingdom) was ſo " diſmembered in itſelf, ſo parcelled and marked " out for a Prey to others, that when the new " Biſhop was to be reſtored to his Temporals, " there was none of all his Manors reſerved for " him,

" him, but his Manor of *Bugden*, *&c. p.* 129.

8. Of the See of St. *Aſaph*, the Doctor tells us, in his *Help to* Engliſh *Hiſtory*, *p.* 82. that " being at the beſt not very rich, it was made much " poorer in the Time of Biſhop *Parſew*, who " lived in the Days of *Edward* the Sixth: For " where the Biſhop had before five Epiſcopal " Houſes, there is none now left but St. *Aſaph* " only; the reſt, together with the Lands to " them belonging, by him made away, and alie- " nated from the Church for ever." And of the See of *Bangor*, he tells us, *p.* 84. " The " Ruin of this Biſhoprick came in the Time of " Biſhop *Bulkeley*, [in the Days of the ſame " King] who, not content to alienate and let out " the Lands, made a Sale alſo of the Bells: And " going to the Sea-ſhore to ſee them ſhipped, in " his Return was ſmitten with a ſudden Blind- " neſs. Thus He.

But of all the Sacrileges, that were acted in theſe Times, by thoſe that had the chief Management both of Church and State during the King's Minority, there is none more remarkable than what is related by the ſame Hiſtorian, *Hiſt. of Reform. p.* 72, 73. Where, after having ſpoken of the Death of the Admiral, Brother to the Duke of *Somerſet*, Lord Protector, who was condemned without being allowed to ſpeak in his own Defence, and loſt his Head on *Tower-hill*, " The Warrant for his Execution coming under " the Hand of his own Brother; at what time he " took it on his Death, that he had never com- " mitted or meant any Treaſon againſt King or " Kingdom. The Protector, ſays he, having " thus thrown away the chief Prop of this Houſe, " hopes to repair that Ruin by erecting a magni- " ficent Palace. He had been bought out of his " Purpoſe for building on the Deanery and Cloſe " of *Weſtminſter* [though it coſt the Dean more

" than

than half the Patrimony of that Church to divert him from it, as the Hiſtorian tells us, *p.* 60, 61.] and therefore " caſts his Eye upon a " Piece of Ground in the *Strand*, on which ſtood " three Epiſcopal Houſes, and one Pariſh Church: " The Pariſh Church dedicated to the Virgin " *Mary*; the Houſes belonging to the Biſhops of " *Worceſter*, *Litchfield* and *Landaff*. All theſe " he takes into his Hands, the Owners not daring " to oppoſe, and therefore willingly conſenting " to it. Having cleared the Place, and projected the intended Fabrick; the Workmen found " that more Materials would be wanting, to go " thorough with it, than the demoliſhed Church " and Houſes could afford unto them. He thereupon reſolves for taking down the Pariſh " Church of St. *Margaret*'s in *Weſtminſter*; " but the Workmen had no ſooner advanced " their Scaffolds, when the Pariſhioners gathered " together in great Multitudes with Bows and " Arrows, Staves and Clubs, and other ſuch offenſive Weapons, which ſo terrified the Workmen, that they ran away, and never could be " brought again upon that Employment. In the " next place he is informed of---a goodly Cloyſter, " invironing a goodly Piece of Ground, called, " *Pardon Church-yard*, with a Chapel in the " midſt thereof, and beautified with a Piece of " moſt curious Workmanſhip, called, *The Dance of Death*, [all on the *North* Side of St. *Paul*'s] " together with a fair Charnel-Houſe on the " *South* Side of the Church, and a Chapel thereunto belonging. This was conceived to be the " ſafer Undertaking, the Biſhop then ſtanding on " his good Behaviour, and the Dean and Chapter of that Church (as of all the reſt) being no " better in a manner than *Tenants at Will* of " their Great Landlords. And upon this, he " ſets his Workmen on the tenth of *April*, takes

" it

" it all down, converts the Stone, Timber, Lead,
" and Iron, to the Uſe of his intended Palace,
" and leaves the Bones of the dead Bodies to be
" buried in the Fields in unhallowed Ground.
" But all this not ſufficing to compleat the Work,
" the Steeple and moſt Parts of the Church of
" St. *John*'s of *Jeruſalem*, not far from *Smith-*
" *field*, moſt beautifully built, was blown up
" with Gunpowder, and all the Stone thereof
" employed to that Purpoſe alſo. Such was the
" Ground, and ſuch were the Materials of the
" Duke's new Palace, called, *Somerſet Houſe*."
So far Dr. *Heylin*; who, as it appears in his Hiſtory, was no Enemy to this Duke.

Q. *How was the Parliament affected in theſe Days of Spoil and Rapine? Or, how came this auguſt Body to make no Oppoſition to ſuch ſtrange Proceedings?*

A. You ſhall hear from Dr. *Heylin*, *p.* 47, 48.
" The Parliament took Beginning on the 4th of
" *November* [1547] In which the Cards were ſo
" well pack'd by Sir *Ralph Sadler*, that there
" was no need of any other Shuffling till the End
" of the Game: This very Parliament without
" any ſenſible Alteration of the Members of it,
" being continued by Prorogation from Seſſion
" to Seſſion, until at laſt it ended by the Death
" of the King.---- And that all Things might be
" carried with as little Oppoſition and Noiſe as
" might be, it was thought fit that Biſhop *Gar-*
" *diner* ſhould be kept in Priſon till the End of
" the Seſſion; and that Biſhop *Tonſtal* of *Dur-*
" *ham* (a Man of a moſt even and moderate Spi-
" rit) ſhould be made leſs in Reputation, by be-
" ing deprived of his Place at the Council Ta-
" ble. And tho' the Parliament conſiſted of ſuch
" Members as diſagreed amongſt themſelves, in
" reſpect of Religion; yet they agreed well e-
" nough together in one common Principle;

" which

" which was, to ſerve the preſent Time, and to " preſerve themſelves. For tho' a great Part of " the Nobility, and not a few of the chief Gen- " try in the Houſe of Commons, were cordially " affected to the Church of *Rome*; yet were " they willing to give Way to all ſuch *Acts* and " *Statutes*, as were made againſt it, out of a fear " of loſing ſuch Church-Lands, as they were " poſſeſſed of, if that Religion ſhould prevail and " get up again. And for the reſt, who either " were to make or improve their Fortunes; " there is no Queſtion to be made, but that they " came reſolved to further ſuch a Reformation, " as ſhould moſt viſibly conduce to the Advance- " ment of their ſeveral Ends. Which appears " plainly by the ſtrange Mixture of the Acts, " and Reſults thereof,--- ſome tending to the pre- " ſent Benefit and enriching of particular Per- " ſons; and ſome again being deviſed on Purpoſe " to prepare a Way for expoſing the Revenues " of the Church unto Spoil and Rapine." So far the Doctor.

Q. *What then was the Religion that was eſtabliſh'd in this Kingdom by the Protector and the Parliament, in* Edward the Sixth's *Days?*

A. It was *Proteſtancy*, or *Reformation*; tho' it appears too evident, by what has been already ſaid, that the Abuſe which they were moſt intent upon Reforming, was the Church's being too rich, and therefore they took effectual Means to leſſen her Revenues, and take from her all her Ornaments, Plate and Jewels. But as for *Reformation of Manners*, I don't find that it met with any Incouragement in thoſe Days: On the contrary we learn from Dr. *Heylin*, *p.* 94. That *the Church* in thoſe Days *was filled with ignorant and illiterate Prieſts*; that the Word of God was but little preach'd; and that the Uſe of Excommunication was either aboliſh'd, or made of

no

no Effect, *to the great Encreaſe of Viciouſneſs in all Sorts of Men:* That Biſhop *Latimer*, in a Sermon before the King, complained, that *Lechery* was uſed in *England, and ſuch Lechery as* was *uſed in no other Part of the World. And yet*, ſaid he, *it is made a Matter of Sport, a Matter of nothing, a laughing Matter, a Trifle, not to be paſſed on, nor reformed.* So he.

Q. *What were the Steps that were made in the eſtabliſhing the Proteſtant Religion in this Reign?*

A. Firſt, They repeal'd the Statute of *the ſix Articles* made in the 25th Year of the late King; and all other Acts concerning Doctrine and Matters of Religion, or Puniſhments to be inflicted on Diſſenters from the Church's Doctrine. *Heylin p.* 49.

Secondly, They ordered the Communion to be receiv'd in both Kinds; excepting *the Caſe of Neceſſity.* With this Proviſo nevertheleſs, that this Practice *ſhould not be conſtrued to the condemning of any other Church or Churches, or the Uſe of them, in which the contrary was obſerved. p.* 48.

Thirdly, Certain Biſhops and others were aſſembled at *Windſor*, to compile a new Form of celebrating the Communion *according to the Order* (ſaith Mr. *Fox, p.* 1184.) *of the Scriptures of God, and the firſt Uſage of the primitive Church.* " Here it was order'd, ſays Dr. *Heylin, p.* 58. " (who calls it a *godly Form*) that the whole Office " of the Maſs ſhould proceed, as formerly, in the " *Latin* Tongue; even to the very End of the " Canon, and the receiving of the Sacrament by " the Prieſt himſelf. Which being paſſed over, " they began with an Exhortation in the *Engliſh* " Tongue, directed to all thoſe which intended " to be Partakers of the holy Communion, [*We be come together*, &c. as in the preſent Liturgy.] This was the firſt of the three different Forms or Liturgies

Liturgies publiſh'd in this Ring's Keign. 'Tis hard to ſay whether the Majority of the Biſhops (who were almoſt all in the Beginning of this Reign inclined to the old Religion) gave their Aſſent to this new Form: Eſpecially ſince Mr. *Fox* in his *Acts and Mon. p.* 1183, 1184. brings for a Proof of the Favour, which the Lord Protector *Somerſet* bore to God's Word (*i. e.* to the reformed Religion) *his conſtant ſtanding to God's Truth, and zealous Defence thereof againſt the Biſhops in this ſame Conſultation had at* Windſor *in the firſt Year of the King's Reign.*

Fourthly, Lay-Commiſſioners were deputed into all Parts of the Kingdom, accompanied with Preachers, that were to perſwade the People from their ancient Way of Worſhip. The Lord Chancellor *Wriothſley* refuſed to ſet the great Seal to theſe Commiſſions, and was thereupon depriv'd of his Office. " The Preachers above-mention'd " were more particularly inſtructed to perſwade " the People from *praying to the Saints*, from " *making Prayers for the Dead*; from the Uſe " of *Beads*, *Aſhes* and *Proceſſions*, from *Maſs*, *Diriges*, *praying in unknown Languages*, and from " ſome other ſuch-like Things, whereunto long " Cuſtom had brought a religious Obſervation. " All which was done to this Intent; that the " People in all Places being prepared by little and " little, might with more Eaſe and leſs Oppoſition admit the total Alteration in the Face of " the Church, which was intended in due Time " to be introduced. *Heylin p.* 34.

Fifthly, The Images of *Chriſt* and all other Images were taken down in all the Churches of *London*, on the 17th of *November* 1547. *Heylin p.* 42. who adds, *p.* 56. ſpeaking of the like Proceedings in the reſt of the Kingdom, " That it " may well be thought that Covetouſneſs ſpurred " on this Buſineſs more than Zeal, there being " none

" none of the Images ſo poor and mean, the " Spoil whereof would not afford ſome Gold and " Silver (if not Jewels alſo) beſides Cenſers, " Candleſticks, and many other rich Utenſils ap- " pertaining to them. In which Reſpect the Com- " miſſioners hereto authorized were entertain'd " in many Places with Scorn and Railing: And " the further they went from *London*, the worſe " they were handled." So far the Doctor.

" *Sixthly*, An Act paſs'd in Parliament, entitled, " *An Act for Election of Biſhops, and what Seals* " *and Stiles ſhall be uſed by ſpiritual Perſons*, &c. " In the compounding of which Act there was " more Danger couch'd, ſays Dr. *Heylin*, *p.* 51. " than at firſt appear'd. By the laſt Branch " thereof it was plain and evident, that the In- " tent of the Contrivers was by Degrees to weaken " the Authority of the Epiſcopal Order, by forc- " ing them from their Strong-hold of divine In- " ſtitution, and making them no other, than the " King's Miniſters only, his Eccleſiaſtical She- " riffs to execute his Will, and diſperſe his Man- " dates. And of this Act ſuch Uſe was made; " that the Biſhops of thoſe Times were not in " a Capacity of conferring Orders, but as they " were thereunto empower'd by ſpecial Licence. " ---- In the firſt Branch there was alſo ſome- " what more than appear'd at the firſt Sight. For " the true Drift of the Deſign was to make " Deans and Chapters uſeleſs for the Time to " come, and thereby to prepare them for a Diſſo- " lution. *p.* 52.

7thly, The Colleges, Free Chapels, Chanteries, and Brotherhoods, were diſſolved and taken down, and the Spoils divided amongſt the great ones of the Court. " But bad Examples, ſays Dr. *Hey-* " *lin*, *p.* 61. ſeldom end where they firſt began: " For the Nobility and inferior Gentry poſſeſs'd " of Patronages, conſidering how much the Lords

" and

" and great Men of the Court had improved their " Fortunes by the Suppreſſion of thoſe Chante- " ries and other Foundations, conceived them- " ſelves in a Capacity of doing the like, by tak- " ing into their Hands the Yearly Profits of thoſe " Benefices, of which by Law they were only " entruſted with the Preſentations. He adds, that " in Biſhop *Latimer*'s printed Sermons we " find, *That the Gentry of that Time invaded the* " *Profits of the Church, leaving the Title only to* " *the Incumbent* (p. 38.) *That many Benefices* " *were let out in fee Farms* (p. 71.) *or given unto* " *Servants for keeping of Hounds, Hawks, and Hor-* " *ſes, and for making of Gardens* (p. 91. 114.) " *And finally that the poor Clergy, being kept to* " *ſome ſorry Pittances, were forced to put themſelves* " *into Gentlemens Houſes, and there to ſerve as* " *Clerks of the Kitchen, Surveyers, Receivers, &c.* " p. 241. All which Enormities were generally " connived at by the Lords and others, who only " had the Power to reform the ſame: Becauſe " they could not queſtion thoſe who had ſo mi- " ſerably invaded the Church's Patrimony, with- " out condemning of themſelves.

8*thly*. In the ſecond Year of the King's Reign, the Common Prayer Book firſt came out, authorized by Act of Parliament, in which it was declared to have *been done by the Aid of the Holy Ghoſt*. Heylin *p.* 65. For the compiling of this Common Prayer, ſeven Biſhops and ſeven other Divines were employed by the Court. But Dr. *Heylin* aſſures us, *p.* 65. That *Day* Biſhop of *Chicheſter*, who was one of the Seven, would by no Means ſubſcribe to it. And Dr. *Burnet* in his Abridgment, *L.* 2. *p.* 72. informs us, that amongſt the Biſhops who proteſted againſt the Act of Parliament which authoriz'd this Common Prayer, were four of the Seven that were deputed to compile it, *viz.* the Biſhops of *Norwich*, *Here-*

ford,

ſord, *Chicheſter*, and *Weſtminſter*. This Act was followed by another, allowing Biſhops and Prieſts to marry; ſo that if they were abridged in their Revenues, they were allowed at leaſt to increaſe their Families.

Ninthly. The new Common Prayer Book, which was deſign'd to cement all People in one Way of Worſhip, gave Offence both to Catholicks and Proteſtants. The Catholicks diſliked it, becauſe by it the ancient Liturgy of the Maſs was ejected (tho', as Dr. *Heylin* tell us, it differ'd little in the Main from the Maſs. *p.* 74.) And many of the preciſer Sort of Proteſtants were highly offended at it, becauſe in many Things it ſeem'd too Popiſh. The Things theſe were chiefly offended with were, 1. A ſolemn Commemoration of the Saints and other Faithful departed, in the Prayer for the State of the Church Catholick in the Communion Office. 2. Prayer for the Dead. 3. Exorciſms and anointing of Infants in Baptiſm. 4. Benediction of the Water in the Font. 5. The mingling of Water with the Wine in the Chalice. 6. The Reſervation of the Sacrament for the Sick, if there were any that Day to communicate. 7. The Communion Bread made in the ſame Figure as formerly. 8. The frequent Uſe of the Sign of the Croſs. 9. Extream Unction. 10. Altars ſtill retained with their Ornaments. Item, the ſame holy Veſtments, *Albs*, Copes, *&c.* In fine, all thoſe Expreſſions of the Maſs were ſtill kept, which implied a Real Preſence of *Chriſt*'s Body and Blood in the bleſſed Sacrament. For theſe Things, conſult if you pleaſe the Liturgy itſelf; and for the great Oppoſition it met with from ſome Proteſtants, both at home and abroad, ſee Dr. *Heylin*'s Preface, who complains more particularly of the *Zuinglian Goſpellers*, as he calls them, the Chief of which was *Hooper*; who being by the Intereſt of *Dudley*, then Earl

of

of *Warwick*, afterwards Duke of *Northumberland*, promoted to the Biſhopriek of *Glouceſter*, could not without great Difficulty be brought to take the uſual Oaths, or conform to the Epiſcopal Habit. However *Cranmer* and *Ridley* being reſolute on the other Side, he conſented at laſt: "But "from thenceforth, ſays *Heylin*, *p.* 91. carried a "ſtrong Grudge againſt Biſhop *Ridley*, the prin- "cipal Man who had held him up ſo cloſely to "ſuch hard Conditions: Not fully reconciled "unto him, till they were both ready for the Stake, "and then it was high Time to lay aſide thoſe "Animoſities, which they had conceived one "againſt another." Of the ſame Kidney were *Bucer* and *Peter Martyr* (*Heylin*, *p.* 64 and 79.) as well as *Rogers*, *Philpot* and others. (*p.* 93.) Theſe *Zuinglian Goſpellers* were the Progenitors of the *Puritans*, who have ſince been ſubdivided into *Preſbyterians* and *Independents*.

Tenthly, Upon theſe Objections made againſt the firſt Common Prayer Book, it was call'd in, and a new one publiſh'd by Authority of King and Parliament, in which all thoſe Rubs were removed out of the Way. Tho' at the ſame Time as theſe Alterations were made, it was affirmed in the Tenor of that very Act of Parliament, by which the new Book was ratified, that there was nothing contain'd in the former Book, but *what was agreeable to the Word of God, and the primitive Church. Heylin*, *p.* 107. Who were the Compilers of this new Common Prayer Book, Dr. *Heylin* could never find out. *p.* 108. In this new Book eſpecial Care was taken to alter all ſuch Expreſſions of the former Book as implied the Real Preſence in the bleſſed Sacrament, for the excluding of which a Rubrick was deviſed, in which they declared againſt *any real and eſſential Preſence of* Chriſt's *natural Fleſh and Blood, which*, ſays the Rubrick, *are in Heaven, and not here.*

This

This Rubrick was again expunged by Queen *Elizabeth*; but reſtored with ſome Alterations after the Reſtoration of King *Charles*, and ſo it ſtands to this Day. Yet after all theſe Corrections and Modifications, the Common-Prayer Book appeared ſtill too Popiſh to no ſmall Part of our Reformers, who raiſed a heavy Stir about it at *Frankford*; and afterwards here at Home impugned it Tooth and Nail, and would have certainly baniſhed it the Kingdom, had not Queen *Elizabeth* ſtood its Friend: Though ſhe did not think proper to let it paſs without a new Reviſion and Reformation in the Beginning of her Reign, as may be ſeen in Dr. *Heylin*, *p.* 283. Thus was the Publick Liturgy changed four times by our Reformers, in little more than thrice four Years.

Eleventhly, About the ſame time, with the new Liturgy, came out *Hopkins*'s Pſalms, of which ſee Dr. *Heylin*, *p.* 131. who complains of the *Barbarity and Botching, which every where occurreth in them.*

Twelfthly, About this time alſo, all the Altars were taken down, and Commiſſioners ſent to all Parts of the Realm, to ſeize upon all the Goods remaining in any Cathedral, or Pariſh Churches, all Jewels, Gold and Silver, Croſſes, Candleſticks, Cenſers, Chalices, and ſuch like; with their ready Money: As alſo, all Copes and Veſtments of Cloth of Gold, Tiſſue and Silver, together with all other Copes, Veſtments, and Ornaments to the ſame belonging; leaving only one Chalice, with certain Table-cloths for the Uſe of the Communion Board. *Heylin*, *p.* 134. who adds, That though by the Execution of this Commiſſion "ſome Profit was raiſed to the "King's Exchequer, yet the far greateſt Part of "the Prey came to other Hands: Inſomuch, that "many private Mens Parlours were hung with "Altar Cloths, their Tables and Beds covered

" with Copes, inſtead of Carpets and Coverlids;
" and many made carouſing Cups of the ſacred
" Chalices, as once *Belſhazzar* celebrated his
" drunken Feaſt in the ſanctified Veſſels of the
" Temple. It was a ſorry Houſe, and not worth
" the naming, which had not ſomewhat of this
" Furniture in it. Yet, how contemptible were
" theſe Trappings, in Compariſon of thoſe vaſt
" Sums of Money, which were made of Jewels,
" Plate, and Cloth of Tiſſue, either conveyed
" beyond the Seas, or ſold at Home, and good
" Lands purchaſed with the Money; nothing the
" more bleſſed to the Poſterity of them that
" bought them, for being purchaſed with the con-
" ſecrated Treaſures of ſo many Temples." Thus, the Doctor.

In fine about the ſame time with the new Liturgy, came out the Articles of Religion, (drawn up by *Cranmer* and ſome others) in Number Forty Two; reduced afterwards, by Queen *Elizabeth*, to the Number of Thirty Nine; not without many conſiderable Alterations, as may be ſeen, by comparing together the Articles of King *Edward* with thoſe of Queen *Elizabeth*, as they ſtand in Dr. *Heylin*'s Appendix to his Hiſtory of the Reformation. The Articles of King *Edward* were publiſhed in the Sixth Year of his Reign, *Anno*, 1552. Thoſe of Queen *Elizabeth*, *Anno*, 1562, and were lick'd over again, with ſome Alterations, *Anno*, 1571.

Q. *Was no Oppoſition made, during this Reign of King* Edward *the Sixth, to the Eſtabliſhment of the Proteſtant Religion?*

A. Yes, Great Oppoſition was made, by Prelates, Preachers, and People; but the Protector and the Council, took ſuch Meaſures, as to render this Oppoſition ineffectual. As for the *Prelates*, ſome were depoſed; of which Number were *Bonner*, Biſhop of *London*, *Tonſtal*, Biſhop of *Durham*

Durham, *Gardiner*, of *Winchester*, *Day*, of *Chichester*, *Heath*, of *Worceſter*, and *Veiſey*, of *Exeter*: Others were intimidated into an outward Compliance, at leaſt, with the Meaſures of the Court. See *Heylin*, *p.* 100. The *Preachers* were reſtrained, firſt by a Proclamation bearing Date the 24th of *April*, in the Second Year of the King's Reign, by which none were permitted to preach, but ſuch as were licenſed under the Seals of the Lord Protector, or Archbiſhop *Cranmer*. *Heylin*, *p.* 60. About which time alſo, the Biſhops were forbid to preach any where, but in their own Cathedrals. Not long after, by Proclamation bearing Date the 23d of *September* of the ſame Year, all manner of Preaching was entirely ſuſpended throughout the whole Kingdom. *Heylin*, *p.* 64. And as to the People, who took up Arms in many Parts of the Kingdom, the Protector had taken care before-hand, to put himſelf in Condition to overcome their Oppoſition, by raiſing an Army under Pretence of carrying on a War with *Scotland*, in which Army he entertained many Foreigners, "Becauſe they were conceived, ſays Dr. *Heylin*, *p.* 40. more likely to "enforce Obedience, than the natural *Engliſh*.

Q. *What were the Inclinations of the Two Univerſities, in Matters of Religion, in theſe Times?*

A. The Learned Men of both the Univerſities, were, for the moſt part, averſe from the Reformation: And therefore it was thought neceſſary, for the better ſeaſoning of them in the Proteſtant Religion, to invite over, *Bucer*, *Fagius*, *Peter Martyr* and *Ochinus*, from beyond the Seas; of whom, *Martyr* was ſent to *Oxford*; *Buter* and *Fagius* to *Cambridge*. See Dr. *Heylin*, *p.* 65. and Dr. *Burnet*, *l.* 2. *p.* 45. *Martyr* had a publick Diſputation with the *Oxford* Divines, concerning the Real Preſence and Tranſubſtantiation, in which the King's Commiſſioners (who were of *Martyr*'s

Opinion) declared, that he had the better of it; but the publick Voice of the Univerſity (as we learn from *Martyr*'s own Preface to his Book, written on that Occaſion) gave it againſt him. His Adverſaries were *Chadſey*, *Treſham*, and *Morgan*. *Bucer* and *Fagius*, both died at *Cambridge*. "*Bucer*, ſays Dr. *Burnet*, *Abridgment*, *L.* 2. "*p.* 136. was inferiour to none of all the Reform-"ers in Learning. But he had not the Nimble-"neſs of diſputing, for which *Peter Martyr* was "more admired; and the Popiſh Doctors took "Advantage from that to carry themſelves more "inſolently towards him.

Q. *What kind of Treatment did Proteſtant Diſſenters meet with during this Reign?*

A. The *Zuinglian Goſpellers* were much encouraged, eſpecially by *Dudley*: And *John a Laſco*, one of that Kidney, obtained the Privilege of a Church for his *Germans* and *Poles*, diſtinct in Government and Forms of Worſhip from the Church of *England*; of which Dr. *Heylin* loudly complains, as well in his Preface, as in the Body of his Book, *p.* 89. The *Anabaptiſts* fared not ſo well,; *Campneys*, and many others of them, being forced to recant, and condemned to bear their Faggots at St. *Paul's-Croſs*. *Heylin*, *p.* 73. But *Joan* of *Kent*, who denied that Chriſt took Fleſh of the Virgin *Mary*, and *George Paris*, or *Van Parre*, an *Arian*, were burnt alive in *Smithfield*, at the Inſtance of Archbiſhop *Cranmer* and Biſhop *Ridley*. "Theſe Things" ſays Biſhop *Burnet*, in his *Abridgment*, *Book* 2. *p.* 86, 87. "caſt a great Blemiſh on the Reform-"ers: It was ſaid they only condemned Cruelty "when it was exerciſed on themſelves, but were "ready to practice it when they had Power. "The Papiſts made great Uſe of this afterwards "in Queen *Mary*'s Time; and what *Cranmer* "and *Ridley* ſuffered in her Time was thought a "juſt

"juſt Retaliation on them from that wiſe Provi-
"dence, that diſpenſes all Things juſtly to all
"Men. So far the Biſhop.

Q. *What was the End of the Duke of* Somerſet, *Lord Protector, who was the chief Inſtrument in the Eſtabliſhment of the Proteſtant Religion in theſe Times?*

A. He was ſupplanted by his Rival the Duke of *Northumberland*, and deprived firſt of his Protectorſhip, and then of his Life, loſing his Head upon a Scaffold, the 22d of *January*, 1551. Dr. *Heylin*, *p.* 116. takes notice that he might have craved the Benefit of the Clergy, in the Caſe for which he was condemned, but neglected to do it: And that "ſome conceived it to have been a ſe-
"cret Judgment on him from above, that he
"who had deſtroyed ſo many Churches, invaded
"the Eſtates of ſo many Cathedrals, deprived ſo
"many Learned Men of their Means and Lively-
"hood, ſhould want (or rather not deſire) *The*
"*Benefit of the Clergy* in his greateſt Extremity."

Four of his Friends, *viz.* Sir *Michael Stanhope*, Sir *Thomas Arundel*, Sir *Ralph Vane*, and Sir *Miles Partridge*, ſuffered not long after: "None
"of them leſs lamented by the Common People,
"ſays *Heylin*, *p.* 117. than Sir *Miles Partridge*,
"againſt whom they had an old Grudge, for de-
"priving them of the beſt Ring of Bells, which
"they had at that Time, called *Jeſus Bells*;
"which winning of King *Henry* at a Caſt of
"Dice, he cauſed to be taken down, and ſold or
"melted for his own Advantage.

Q. *How went Matters of Religion on after the Death of the Duke of* Somerſet?

A. Dudley, Duke of *Northumberland*, who then ruled the Roaſt, carried on the Reformation which the Duke of *Somerſet* had begun; though, as he himſelf owned when he came to die, he did not do it out of any Principle of Religion, but to

compaſs his ambitious Deſigns, which aimed at nothing leſs, than ſettling the Crown in his own Family, to the Prejudice of the King's two Siſters *Mary* and *Elizabeth*. In order to this he is grievouſly ſuſpected, by Dr. *Heylin* and others, to have haſtened the King's Death, who was obſerved, as the Doctor takes notice, *p.* 136. to have decayed in his Health, from the Time that Sir *Robert Dudley* [afterwards Earl of *Leiceſter*, and Queen *Elizabeth*'s great Favourite] the third Son of *Northumberland*, was admitted into a Place of ordinary Attendance about his Perſon. And when the King was drawing near his End, he prevailed upon him, under Pretence of Religion, to ſet aſide both his Siſters, and transfer the Succeſſion by Letters Patent to the Lady *Jane Gray*, Daughter to the Duke of *Suffolk*, who was married to the Lord *Guilford Dudley*, one of *Northumberland*'s Sons.

Q. *What followed after this?*

A. The King, *who was to live no longer*, ſays Dr. *Heylin*, *p.* 133. *than might well ſtand with the Deſigns of the Duke of* Northumberland, died ſoon after this Settlement was made, *viz.* upon the Sixth of *July*, 1553. "which being the ſame "Day of the Month, on which King *Henry* had "taken off the Head of Sir *Thomas More*, for his "adheſion to the Pope, gave an occaſion to thoſe "of the *Romiſh* Party to look upon it as a Piece "of Divine Retribution, in taking away the Life "of his only Son on the ſame Day alſo." *Heylin*, *p.* 154. who adds, in his Preface, "That he can"not reckon the Death of this King for an Infe"licity to the Church of *England*: For being ill "principled in himſelf, and eaſily inclined to em"brace ſuch Counſels as were offered to him, it "is not to be thought, but that the reſt of the "Biſhopricks (before ſufficiently impoveriſhed) "muſt have followed *Durham*, and the poor

"Church

" Church be left as deſtitute of Lands and Orna-
" ments, as when ſhe came into the World in
" her natural Nakedneſs. Nor was it like to hap-
" pen otherwiſe in the following Reign [of *Jane*
" *Gray*] if it had laſted longer than a *Nine-Days*
" *Wonder*. So far the Doctor.

CHAP. V.

Of the Reign of Queen Mary, *and the State of Religion in her Days.*

Q. WHO *ſucceeded in the Kingdom after King* Edward's *Death?*

A. The Lady *Jane Gray* was two Days after the King's Death proclaimed Queen, by the Power of the Duke of *Northumberland* her Father in Law, all the Lords of the Court concurring with him, becauſe indeed they had not the Courage to oppoſe him. But the Lady *Mary*, eldeſt Siſter to the deceaſed King, did not mean to part with her Right ſo tamely. Many Perſons of Quality immediately reſorted to her, at *Kenning-Hall-Caſtle* in *Norfolk*; the Chief of theſe were the Earl of *Bath*, Sir *Thomas Wharton*, Son to the Lord *Wharton*; Sir *John Mordant*, Son to the Lord *Mordant*; Sir *William Drury*, Sir *John Shelton*, Sir *Henry Bedingfield*, Mr. *Henry Jarnaghan*, *&c.* But what more allarmed the Council, was that the Earl of *Suſſex* was marching with his Troops to join her: Upon this *Northumberland* is ſent down with an Army againſt her; and ſix Ships are ſent to hover upon the Coaſt of *Norfolk*

to intercept her, in caſe ſhe ſhould offer to retire from thence beyond the Seas. But theſe being driven by foul Weather into the Haven of *Yarmouth*, are prevailed on by Mr. *Jarnaghan* to eſpouſe her Quarrel; after which ſhe is proclaimed in many Parts of the Kingdom; *Northumberland* is abandoned by his Army, and by the Lords of the Council, who unanimouſly agree to proclaim *Mary* Queen in *London*; and ſo after Nine Days Reign Queen *Jane* is forced to lay down her Title, and Queen *Mary* is received by the whole Kingdom. See Dr. *Heylin*, *p.* 160. *&c.*

Q. *Of What Religion was Queen* Mary?

A. She was from her Infancy a zealous Catholick: Notwithſtanding that in her Brothers Reign, *much Care was taken*, ſays Dr. *Heylin*, *p.* 184. *and many endeavours uſed to win her to a good Conceit of the Reformation*; but all in vain. She declared in her Letter to the King, recorded by *Fox*, *Acts*, *p.* 709. that *rather than offend God and her Conſcience, by acting againſt her Religion, Death ſhould be more welcome to her than Life:* And when the Council ſignified to her that the King was reſolv'd no longer to permit her the Uſe of Maſs, unleſs ſhe would put him in Hopes of ſome Conformity in Time. She anſwer'd that *her Soul was God's:* And *touching her Faith, as ſhe could not change, ſo ſhe would not diſſemble it. Heylin*, *p.* 103.

Q. *In what State did ſhe find the Catholick Religion at her Acceſſion to the Crown?*

A. She found the Exerciſe of it entirely aboliſh'd throughout the Kingdom; but not the Belief, which had kept Poſſeſſion of the Hearts of very many as well of the Clergy, as the Laity. For a Proof of which we find that in her firſt Parliament all that had been done in King *Edward*'s Days towards a Change of Religion was immediately repeal'd, and the Maſs reſtor'd:

reſtor'd: The Act by which this was ſettled, as it was carried without a Diviſion in the Houſe of Commons [*Burnet's Abridgment, Book* 3. *p.* 229.] So I don't find that it met with any Oppoſition in the Houſe of Lords. And as for the Clergy, in the very firſt Convocation, or Synod held immediately after the Queen's Coronation, the whole Houſe excepting ſix Perſons declared for the old Religion. *Fox, p.* 1282. At which Time this Hiſtorian tells us that Mr. *Philpot* who was one of the ſix, *was as it were aſtoniſh'd at the Multitude of ſo many learned Men, as there were on Purpoſe gathered together to maintain old Traditions.*

Q. *How ſtood the Biſhops affected as to Religion at this Time?*

A. There remain'd ten Biſhops that had been permitted to keep their Sees in King *Edward*'s Days, who upon the Queen's Acceſſion to the Crown declared for the old Way: *viz. Ely, Norwich, Litchfield, Saliſbury, Oxford, Peterborough, Carliſle, Bangor, St. Aſaph* and *Landaff.* To theſe ſhe join'd ſix others that had been deprived in the former Reign, *viz. London, Durham, Wincheſter, Chicheſter, Worceſter* and *Exeter.* Thus was gain'd a Plurality of Biſhops; the greater becauſe of the Proteſtant Prelates, ſome were in Priſon for eſpouſing the Cauſe of the late Uſurper, as *Cranmer* and *Ridley*, and others upon other Accounts, as *Holgate* Archbiſhop of *York* for keeping another Man's Wife. [*Harmer's Specimen, p.* 125.] and *Farrar* Biſhop of *St. David's*, indicted of a *Præmunire* and caſt into Priſon in King *Edward*'s Days. Dr. *Heylin, p.* 120. Who calls this Prelate *p.* 219. *A Man of an implauſible Nature, which render'd him the leſs agreeable to either Side.* Where he adds, " That being found " in Priſon at the Death of King *Edward*, he " might have fared as well as any of his Rank

" Order, who had no Hand in the interpoſing " for Queen *Jane*, if he had govern'd himſelf " with that Diſcretion, and given ſuch fair and " moderate Anſwers, as any Man in his Con- " dition might have honeſtly done. But being " called before Biſhop *Gardiner*, he behaved " himſelf ſo proudly and gave ſuch Offence that " he was ſent back again to Priſon." *Scory* and *Barlow* two other Proteſtant Biſhops reſigned their Sees, and renounced the Reformation, againſt which the latter alſo publiſh'd a Book. See *Burnet*'s *Abridgment*, *Book* 3. *p.* 250. and *Harmer*'s *Specimen* (who corrects ſome Miſtakes of Biſhop *Burnet*.) *p.* 134, 135. So that no Biſhops appearing to maintain the Proteſtant Cauſe, the Catholick Religion was reſtored without any conſiderable Oppoſition. And all the Epiſcopal Sees were filled once more with Catholick Prelates; the Proteſtant Biſhops being deprived for Hereſy and Marriage, which the greateſt Part of them had contracted, after they had taken the ſolemn Vows of Religion.

Q. *What was the End of* Dudley *Duke of* Northumberland *the chief Author of the Uſurpation of the Lady* Jane Gray?

A. He was brought to his Trial and condemn'd for High Treaſon and beheaded. Upon the Scaffold " He admoniſh'd the Spectators, " ſays Dr. *Heylin*, *p.* 189. to ſtand to the Re- " ligion of their Anceſtors, rejecting that of " later Date, which had occaſion'd all the Mi- " ſery of the foregoing thirty Years. And that " for the Prevention for the future, if they " deſir'd to preſent their Souls unſpotted in the " Sight of God, and were truly affected to their " Country, they ſhould expel thoſe Trumpets " of Sedition the Preachers of the Reformed " Religion. That for himſelf, whatever had o- " therwiſe been pretended, he profeſs'd no other

" Religion

" Religion than that of his Fathers; for Teſti-
" mony whereof he appeal'd to his good Friend
" and ghoſtly Father the Lord Biſhop of *Worce-*
" *ſter*. [Dr. *Heath*, who was deputed to prepare
him for Death] " And finally that being blinded
" with Ambition he had been contented to make
" a Wreck of his Conſcience by temporizing,
" for which he profeſs'd himſelf ſincerely repen-
" tant, and ſo acknowledg'd the Juſtice of his
" Death. So far Dr. *Heylin*." " With *Dud-*
„ *ley*, ſays Mr. *B. Higgons* in his *Short View*
of the Engliſh *Hiſtory*, *p.* 218, 219. " were be-
" headed two more [Sir *John Gates* and Sir *Tho-*
„ *mas Palmer*] which was all the Blood ſhed
" at this Time and upon this Occaſion, which
" is a convincing Proof of the merciful Diſpoſi-
" tion in this Queen, who was by much the
" leaſt inclined to Cruelty of all the *Tudor* Race.
" *Edward the Sixth* was ſo very young when
" he died, we cannot be certain what he might
" have proved at laſt, but we ſhall ſeldom find an
" Example of ſo much Goodneſs, as to let a
" Rival in Empire live, who had been pro-
" claimed Queen and acted as ſuch by which
" ſhe had forfeited her Life; nevertheleſs *Mary*
" did not put the Lady *Jane* to Death in ſome
" Time, till the Folly and Ingratitude of her
" Father the Duke of *Suffolk*, by riſing in Arms
" again made the Life of his Daughter, and the
" Safety of the Queen incompatible; upon which
" the poor Lady *Jane* with her Huſband *Guil-*
" *ford Dudley* was beheaded; tho' the Queen
" had a great Inclination to ſave her, if Reaſons
" of State had not render'd Mercy impracti-
" cable; the Neceſſity of this Juſtice being
" heighten'd by the Inſurrection of *Wyat*, who
" at the ſame Time was in Arms againſt the
" Queen; ſo that we muſt not abſolutely charge
" upon her the Death of ſo many poor People

" who

" who ſuffer'd on Account of Religion; this " was rather the Fault of the Conſtitution at " this Time than the Queen's Nature." So far Mr. *Higgons.*

Q. *What have you more to add concerning the Execution of ſo many Proteſtants in this Queen's Days?*

A. Firſt, That we are not to take for Goſpel, all, that Mr. *Fox* and others upon his Credit have written concerning the Sufferings of Proteſtants in her Days; ſince as we learn from Mr. *Collier's Hiſtorical Dictionary*, Mr. *Fox* is a Writer of ſmall Authority, who has given us amongſt his Martyrs, ſuch as were actually alive to confute his Hiſtory, at the Time that the firſt Edition of it came out.

Secondly, That the Laws, by which thoſe that ſuffer'd in her Time, were put to Death, were not of her inventing; but had been the ſtanding Laws of the Realm long before ſhe was born or thought on.

Thirdly, That great Provocations were given by Proteſtants which might be the Occaſion of more Executions of this Kind, than otherwiſe would have been. Witneſs their ſetting up the Title of *Jane Gray*, to the excluding of the Queen and her Siſter; and this upon Pretext of Religion; in which Treaſon the chief Proteſtant Prelates *Cranmer* and *Ridley* were deeply engaged; witneſs their manifold Rebellions and Treaſons againſt her, during her whole Reign; as the Rebellion of the *Carews* in the *Weſt*, of the Duke of *Suffolk*, of Sir *Thomas Wyat* (who had with him *Poynet* the Proteſtant Biſhop of *Wincheſter*, *Heylin p.* 205.) of *Thomas Stafford* &c. The Treaſons of *William Thomas*; (of whoſe Deſign to murder the Queen, ſee *Harmer p.* 159.) Of *Kingſton*, *Throgmorton*, *Udal*, *Stanton* and others. *Heylin p.* 228, 229. Their twice ſetting up one

Feather-

Featherſtone to perſonate the deceas'd King *Edward*, in Order to draw the People from their Allegiance to their Sovereign. *Heylin Ibid.* Their Device of the pretended *Spirit in the Wall*, which was indeed a young Woman by Name *Elizabeth Croſts*, who was inſtructed to deliver many Things out of a Wall, in a Houſe near *Alderſgate*, againſt the Queen and her Religion. *Heylin p.* 207. The Books of *Goodman* and *Knox* tending to ſtir up the People to Rebellion [and even to murder the Queen] *Heylin p.* 204----- Their flinging a Dagger at Dr. *Bourn* preaching at St. *Paul's Croſs*, *Heylin p.* 192. And ſhooting a Gun at Dr. *Pendleton* preaching in the ſame Place, the Bullet of which narrowly miſs'd him. *Heylin p.* 217. Their Prayers in their Congregations for the Queen's Death. *Heylin Ibid.* Their wounding a Prieſt at Maſs in St. *Margaret's*, *Weſtminſter*. *Burnet's Abridgment*, *Book* 3. *p.*278. And other ſuch-like Proceedings, ſo very diſagreeable to the Spirit of the primitive Chriſtians, and irreconcilable with the Notion of an Apoſtolical Reformation.

Fourthly, That in the greater Part of the Kingdom there were few or none of theſe Executions; and that moſt of the Catholick Biſhops gave little or no Encouragement to them. For Proof of which we find in Dr. *Heylin's* Hiſtory, *p.* 226, 227. That in all the Province of *York* (containing five Dioceſſes *viz. York*, *Durham*, *Carlile*, *Cheſter* and *Man*) there was only one that ſuffer'd *viz. George March* of *Cheſter*; in the four Dioceſſes of *Wales* but three; in the Dioceſſes of *Exeter*, *Wells*, *Peterborough* and *Lincoln* (the largeſt in the Kingdom) but one a Piece; two in that of *Ely*; three a Piece in thoſe of *Briſtol* and *Saliſbury*; and none at all in thoſe of *Oxon*, *Glouceſter*, *Worceſter* and *Hereford*.

Q. *Did*

Q. *Did not many Proteſtants leave the Kingdom in Queen* Mary's *Days?*

A. Yes ſome Hundreds of them retired into *Germany*; where they met with no Encouragement at all from the *Lutherans*; who, as we learn from Dr. *Heylin*, *p.* 250. abominated nothing more than an *Engliſh* Proteſtant, becauſe of their denying the Real Preſence; and therefore look'd upon all thoſe that ſuffer'd in this Reign as *the Devils Martyrs*; but at *Frankford* and ſome other Places, where the *Zuinglian* and *Calvinian* Goſpel prevail'd, they were more favorably receiv'd. Here they fell into great *Diſputes* amongſt themſelves about the Common Prayer Book; which Diſſenſions begun abroad were brought home at their Return in Queen *Elizabeth*'s Reign, and gave Riſe to the Sect of the *Puritans*, which made ſo much Stir in her Days. See Dr. *Heylin*, *p.* 229, 230, *&c.*

Q. *Was not the Princeſs* Elizabeth *caſt into Priſon by her Siſter Queen* Mary?

A. Yes ſhe was ſent to the Tower, and afterwards to *Woodſtock*; where ſhe was for a Time under Confinement, upon Suſpicion of having had a hand in *Wyat*'s Rebellion; who, it ſeems, had accuſed her of being privy to his Deſigns (tho' afterwards he recall'd it at his Death.) However it was, ſhe was ſet at Liberty by the Mediation of King *Philip*, and enjoy'd that Liberty all the reſt of her Siſter's Days: So that 'tis but a vulgar Error, that ſhe was Priſoner at the Time of Queen *Mary*'s Death, and from the Tower came out to reign. The contrary is evident from all our Hiſtorians.

Q. *What publick Works of Piety did Queen* Mary *perform in her ſhort Reign?*

A. She reſtored the Biſhoprick of *Durham*, which was diſſolved by Act of Parliament in the foregoing Reign and given to the Crown; and many

many other Poſſeſſions belonging to the Biſhopricks of *Wincheſter*, *Exeter*, &c. were recovered in her Time; not to ſay that the Church of *England* ſtands indebted to Queen *Mary* for almoſt all ſhe poſſeſſes, which would have all been loſt had not this Queen put a Stop to the ſacrilegious Rapacity of the Court Reformers. She alſo reſtored the *Tenths* and *Firſt-fruits* to the Clergy, which had been veſted in the Crown in the Time of her Father and her Brother. She declared to her Counſel her Reſolution of giving up all Church-Lands whatſoever, which were in her Poſſeſſion, expreſly refuſing (as her Words are quoted by Dr. *Heylin*, *p.* 235.) either to claim or retain the ſaid Lands for hers, but freely and willingly ſurrendring them to be diſpoſed of by the Church in ſuch Manner as ſhould be deem'd the moſt for the Honour of God, and Good of the Kingdom: Adding withal to thoſe that objected that the Dignity of the Crown could not be honourably maintain'd without the aforeſaid Poſſeſſions, that ſhe *ſet more by the Salvation of her Soul than by ten ſuch Kingdoms.* She reſtored the Abbey of *Weſtminſter* to the *Benedictin* Monks; *Sheen* to the *Carthuſians*, and *Sion* to the *Brigittin* Nums; endowing the two latter with Lands proportionable to the Maintenance of the Religious. She repaird *St. John*'s, near *Smithfield* for the Knights of *St. John of Jeruſalem* aſſigning a liberal Endowment to it for their more honourable Suſtenance. She reſtored the Hoſpital of the *Savoy* diſſolved in her Brother's Time; ſhe built the publick Schools in the Univerſity of *Oxford:* She alſo built a Convent for the *Dominicans* or *Black Friars* in *Smithfield*; and rebuilt the Convent of the *Franciſcans of the ſtricter Obſervance* at *Greenwich*; which Houſe was the firſt that fell under the Diſpleaſure of King *Henry the Eighth.* Concerning

cerning theſe Foundations. See Dr. *Heylin*, *p.* 235, 236, 237, and 254.

Q. *What was the Provocation given by the* Friars *of* Greenwich to *King* Henry the Eighth, *which made them incur his Diſpleaſure more than the reſt of the Religious?*

A. The Hiſtory of the whole Matter is thus related by *Howes* upon *Stow*, *p.* 562. " 'The " firſt that openly reſiſted, or reprehended the " King touching his Marriage with *Ann Boleign* " was one *Friar Peto* [or *Peyto*] a ſimple Man, " yet very devout, of the Order of the Obſer- " vants. This Man preaching at *Greenwich* " upon the 22d. Chapter of the third Book of " *Kings*, *viz.* the laſt Part of the Story of *Achab*, " ſaying, *Even where the Dogs licked the Blood* " *of* Nabaoth, *even there ſhall Dogs lick thy Blood* " *alſo O King.* And therewithal ſpake of the " *lying Prophets*, which abus'd the King, *&c.* " *I am*, ſaith he, *that* Michæas, *whom you will* " *hate becauſe I muſt tell you truly that this* " *Marriage is unlawful: And I know that I* " *ſhall eat the Bread of Affliction, and drink the* " *Water of Sorrow*; *yet becauſe our Lord hath* " *put it into my Mouth, I muſt ſpeak it.* And " when he had ſtrongly enveigh'd againſt the " King's *Second Marriage*, to diſſwade him from " it, he alſo ſaid, *There are many other Preach-* " *ers, yea too many, which preach and perſwade* " *you otherwiſe*; *feeding your Folly and frail Af-* " *fections, upon Hope of their own worldly Pro-* " *motion*; *and by that Means betray your Soul,* " *your Honour and Poſterity, to obtain fat Bene-* " *fices, to become rich Abbots, and get Epiſcopal* " *Juriſdiction and other Eccleſiaſtical Dignities*; " *theſe, I ſay, are the four hundred Prophets,* " *who in the Spirit of Lying ſeek to deceive you.* " *But take good Heed leſt you being ſeduced find* " Achab's *Puniſhment*, &c. *ſaying it was one of*

the

" *the greateſt Miſeries in Princes to be daily*
" *abuſed by Flatterers.*

" The next *Sunday* Dr. *Curwin* preach'd in
" the ſame Place who moſt ſharply reprehended
" *Peto* and his Preaching calling him *Dog, Slan-*
" *derer, baſe beggerly Friar, Rebel, Traitor,* &c.
" And having ſpoken much in Commendation
" of the King's Marriage----- Suppoſing that he
" had utterly ſuppreſs'd *Peto* and his Partakers,
" lifted up his Voice and ſaid, *I ſpeak to thee*
" Peto, *which makeſt thyſelf* Michæas, *that thou*
" *mayſt ſpeak Evil of Kings: But now thou art*
" *not to be found, being fled for Fear and Shame*
" *as being unable to anſwer my Arguments.* And
" whilſt he thus ſpake, there was one *Elſtow* a
" fellow Friar to *Peto*, ſtanding in rhe Rood-
" loft, who ſaid to *Dr. Curwin.*

" *Good Sir, you know that Father* Peto, *as he*
" *was commanded, is now gone to a provincial*
" *Council held at* Canterbury; *and not fled for*
" *fear of you; for To-morrow he will return*
" *again. In the mean Time I am here, as ano-*
" *ther* Micheas, *and will lay down my Life to*
" *prove all thoſe Things true which he hath taught*
" *out of the holy Scripture, and to this Combat*
" *I challenge thee, before God and all equal*
" *Judges: Even unto thee,* Curwin, *I ſay, which*
" *art one of the four hundred falſe Prophets, into*
" *whom the Spirit of Lying is enter'd, and ſeekeſt,*
" *by Adultery, to eſtabliſh a Succeſſion; betray-*
" *ing the King unto endleſs Perdition, more for*
" *thine own vain Glory, and Hope of Promotion,*
" *than for Diſcharge of thy clogged Conſcience,*
" *and the King's Salvation.*"

" This *Elſtow* waxed hot, and ſpake very
" earneſtly, ſo as they could not make him
" ceaſe his Speech, until the King himſelf bad
" him hold his Peace: And gave Order that he
" and *Peto* ſhould be convented before the Coun-
cil;

" cil; which was done the next Day. And " when the Lords had rebuked them, then the " Earl of *Eſſex* told them that they had de- " ſerv'd to be put into a Sack and caſt into the " *Thames:* Where unto *Elſtow* ſmiling ſaid, " *Threaten theſe Things to rich and dainty Per-* " *ſons, who are cloathed in Purple, fare delici-* " *ouſly and have their chiefeſt Hope in this World.* " *For we eſteem them not, but are joyful that for the* " *Diſcharge of our Duty we are driven hence: And* " *with Thanks to God, we know the Way to* " *Heaven to be as ready by Water as by Land;* " *and therefore we care not which Way we go.*"

Theſe Friars were baniſh'd the Realm, but recall'd again by Queen *Mary*, when one of them was made Guardian of that Convent which the Queen had reſtored, and the other Confeſſor to the Queen. *Burnet Abridg. Book* 3. *p.* 285. Who alſo acquaints us, *p.* 318. that *Peyto* was afterwards made Cardinal and deſign'd for the Pope's Legate in this Kingdom.

Q. *Who was it that was ſent from* Rome *in Quality of the Pope's Legate to reconcile this Kingdom to that See?*

A. Cardinal *Pool*, who upon *Cranmer*'s Condemnation was alſo made Archbiſhop of *Canterbury*. Dr. *Burnet* in his *Abridgment*, *Book* 3. *p.* 333, gives him in ſhort this Character. *Pool was a learned, humble, prudent and moderate Man.* And Dr. *Heylin*, *p.* 197. tells us that he was of the Blood Royal, *A Man of eminent Learning and exemplary Life.* His great Friends and Confidents were two *Italian* Divines, whom he brought over with him, *Ormanette*, who was afterwards Grand Vicar to St. *Carlo Borromæo* and finally Biſhop of *Padua*, and *Priuli*, whom at his Death he left his Executor. " But as " *Pool*, ſays Dr. *Burnet*, *p.* 333. had not ſtudied " to heap up much Wealth, ſo *Priuli*, who had

" refuſed

" refuſed a Cardinal's Hat---gave it all away " and reſerved nothing to himſelf but his Brevia- " ry and Diary."

Q. *What Character have Proteſtant Hiſtorians given of* Queen *Mary?*

A. She was, ſays Dr. *Burnet* [*Abridgm. Book* iii. *p.* 212.] *a Lady of great Virtues. She was a Princeſs never ſufficiently to be commended of all Men*, ſays Mr. *Camden* [in his *Elizabeth*, *p.* 10.] *for pious and religious Demeanour, her Commiſeration towards the Poor, and her Munificence and Liberality towards the Nobility and Churchmen.* In a Word the greateſt Fault that is objected to her by Proteſtants is that ſhe was too religious. Her Mother Queen *Catharine* had brought her up in the Fear of God: For *ſhe was a devout and exemplary Woman; ſhe uſed to work with her own Hands, and kept her Women at work with her. The Severities* [Mortifications] *and Devotions that were known to her Prieſts, and her Almſdeeds joined to the Troubles ſhe fell in, begat a high Eſteem of her in all Sorts of People. Burnet Abridgm. L.* 1. *p.* 152.

CHAP. VI.

Of the Reign of Queen Elizabeth, *and of the State of Religion in her Days?*

Q. WHO *ſucceeded Queen* Mary *in the Kingdom?*

A. Her Siſter *Elizabeth*; who ſoon revers'd all that her Siſter had done in Favour of the *Roman* Catholick Religion; in which ſhe procured the Concurrence of her Parliament, tho', as we are

are told by the Hiſtories of thoſe Times, it was by a very inconſiderable Plurality in the Houſe of Commons, notwithſtanding the great Induſtry which had been uſed in the Elections, to return ſuch Members as were thought moſt likely to comply with the Queen's Intentions. And as for the Clergy, the Lords Spiritual, the whole Houſe of Convocation, and both the Univerſities oppoſed the Change. See *Fuller*, *L.* 9. and Dr. *Heylin*, *p.* 285, 286.

Q. *What Religion did Queen* Elizabeth *profeſs during her Siſters Reign?*

A. The *Roman* Catholick; reſorting to Maſs, and going to Confeſſion, and as we learn from Dr. *Heylin*, *p.* 272. *Seeming not a little diſcontented that ſhe could not gain ſo much upon the Queen by her* outward Conformity, *as to believe that ſhe was Catholickly affected.* She was alſo crowned according to the Order of the *Roman* Pontifical by Dr. *Owen Oglethorpe* Biſhop of *Carliſle*, *Heylin*, *p.* 278. and conſequently took the uſual Oath there preſcribed, tho' the Papiſts think ſhe never deſign'd to keep it.

Q. *What was the Motive which made this Queen reſolve upon a Change of Religion?*

A. 'Twas becauſe *ſhe knew full well*, ſays Dr. *Heylin*, *p.* 275. *that her Legitimation and the Pope's Supremacy could not ſtand together, and that ſhe could not poſſibly maintain the one without diſcarding the other.* However ſhe was ſo politick as to proceed gradually in this Change, at firſt prohibiting all Diſputes about Matters of Religion, and all Preaching, except to ſuch as ſhould be licenſed by her Authority; ſo that no Sermon at all was preach'd at St. *Paul*'s Croſs, or any publick Place in *London* till the *Eaſter* following. About the ſame Time ſhe publiſh'd another Proclamation forbidding any Alteration in Religion, or Innovation in the Rites and Ceremonies

monies of it, till further Orders. Thus ſhe retain'd for a while the Maſs and the whole Worſhip of the *Roman* Church, excepting the Elevation of the Sacrament, which ſhe forbid to the Prieſt or Biſhop that officiated at the Altar in the Chapel Royal. See *Heylin*, *p.* 276, 277. Soon after theſe Proclamations, ſhe procured her Supremacy in Spirituals to be aſſerted by Parliament, though with great Oppoſition from the Clergy. And not long after the Sacrifice of the Maſs was aboliſh'd, and the Common Prayer (which the Queen had order'd to be reviſed and corrected) was reſtor'd, tho', as ſome ſay, but with the Difference of ſix Voices in the Houſe of Commons. The next Month after theſe Alterations the Oath of Supremacy was tender'd to the Biſhops and Clergy: and ſoon after the Images of *Chriſt* were removed out of the Churches, broken down and burnt. See Sir *Richard Baker*, *p.* 474. Yet it ſeems the Queen had a ſneaking Kindneſs for the Crucifix, which ſhe retain'd many Years upon the Altar of her Chapel, till at the Inſtigation of Sir *Thomas Knolles* it was broke in Pieces by *Pach* the Fool. And as for the Doctrine of the *Real Preſence* it ſeems ſhe continued to the End to be a well Wiſher to it. See Dr. *Heylin*, *p.* 296.

Q. *How did the Biſhops and Clergy behave themſelves in this Change of Religion?*

A. You ſhall hear from Dr. *Heylin*, *p.* 286. "It was upon the 8th of *May* [1559] that the "Parliament ended, and on the 24th of *June* "that the publick Liturgy [of the Common "Prayer] was to be officiated in all the Churches "of the Kingdom. In the Performance of "which Service, the Biſhops giving no En-"couragement, and many of the Clergy being "backward in it, it was thought fit to put them "to the final Teſt, and either to bring them to "Con-

" Conformity, or to bestow their Places and
" Preferments on more tractable Persons. The
" Bishops at that Time had been reduced into a
" narrower Number than at any Time before---
" And they being called in the Beginning of
" *July*--- were required to take the Oath of
" Supremacy--- *Kitchen* of *Landaff* only takes
" it, who having formerly submitted unto every
" *Change*, resolved to shew himself no *Chang-*
" *ling*--- By all the rest it was refused--- who
" were thereupon deprived of their several Bi-
" shopricks. *p.* 287. The Bishops being thus put
" to it, the Oath is tender'd next to the Deans
" and Dignitaries, and by *D*egrees also to the
" rural Clergy; refused by some and took by
" others, as it seem'd most agreeable to their
" Consciences or particular Ends. For the Re-
" fusal whereof, or otherwise not conforming
" to the publick Liturgy, I find no more to
" have been deprived of their Preferments than
" fourteen *Bishops*, six *Abbots*, *Priors* and *Gover-*
" *nors of religious Orders*, twelve *Deans*, and as
" many *Archdeacons*, fifteen *Presidents or Ma-*
" *sters* of *Colledges*, fifty *Prebendaries* of Cathe-
" dral Churches, and about eighty *Parsons* or
" *Vicars*,---- By the *D*eprivations of these, but
" principally by the *D*eath of so many in the
" last Year's Sickness, there was not a sufficient
" Number of learned Men to supply the Cures,
" which filled the Church with an ignorant
" and illiterate Clergy, whose Learning went no
" further than the Liturgy, or Book of Ho-
" milies." So far the *D*octor, who in another place, *viz.* p. 347, gives us to understand, tho' in quoting the Words of Mr. *Rastal*, of what kind of People this Clergy was made up, *viz.* of Coblers, Weavers, Tinkers, Tanners, Card-makers, Tapsters, Fidlers, Taylors, Bag-pipers, Alebasters, *&c.*

Q. *Who*

Q. *Who were the Queen's chief Miniſters of State that helped her in the eſtabliſhing of the reformed Goſpel?*

A. The chief of them was Sir *William Cecil*, whom ſhe created Lord *Burleigh*, and Lord *High Treaſurer* of *England*. He had been made *Secretary of State* in K. *Edward* VI. Days, and was a great Inſtrument of *Dudley*'s Ambition, whoſe turn he ſerved againſt his old Maſter the Duke of *Somerſet*, and therefore was pitched upon, as the fitteſt and readieſt Man for drawing up the Deed, by which the two Siſters, *Mary* and *Elizabeth*, were both to be excluded from the Succeſſion. *Heylin*, p. 151. However, he ſoon after forſook his Friend *Dudley*, as he had done *Somerſet* before, (See *Heylin*, p. 119, and 156) and counterfeited the Catholick ſo well in Queen *Mary*'s Days, as to be in great Favour with Cardinal *Pool*, and ſeem'd as zealous as any one in promoting that Religion; upon which account *Knox* (as we learn from Dr. *Heylin*, in his Hiſtory of Preſbytery, p. 244) upbraided him afterwards with having conſented, to the ſuppreſſing of the true Goſpel of Chriſt, to the erecting of Idolatry, and to the ſhedding of the Blood of God's Children, during Queen *Mary*'s Reign. But this Queen was no ſooner dead, but he turn'd Sides once more, and was no ſmall gainer by ſo doing, making up to himſelf a good Eſtate out of Biſhops Lands. See *Heylin*, p. 310. The other Miniſters that were moſt eager in promoting the Reformation, were *Walſingham*, *Knolles*. &c. concerning whom, a late Proteſtant Hiſtorian, (*Short View of Engliſh Hiſtory*, p. 234) has told us, that this Queen *had the moſt wicked Miniſtry that ever was known in any Reign:* Which is the leſs to be admired, if what Dr. *Heylin* writes, p. 339, 340, be true, *viz.* That *Robert Dudley*, Earl of *Leiceſter*,

ceſter, the Queen's great Favourite, had the diſpoſing of all Offices in Court and State, and of all Preferments in the Church. For *Leiceſter* is repreſented in Hiſtory, of *one of the worſt of Men*, *Higgons*, p. 230. who had all the Ambition and ill Principles of his Father *Northumberland*; who broke the Neck of his Wife down Stairs, in hopes of matching himſelf with the Queen. *Higgons*, p. 233. A Man, ſays Dr. *Heylin*, p. 339, 340, "So unappeaſeable "in his Malice, and unſatiable in his Luſts; "ſo ſacrilegious in his Rapines; ſo falſe in Pro- "miſes, and treacherous in point of Truſt; "and finally ſo deſtructive of the Rights and "Properties of particular Perſons, that his little "Finger lay far heavier on the *Engliſh* Subjects, "than the Loins of all the Favourites of the "two laſt Kings." So far Dr. *Heylin*.

Q. *How fared it with the Lands and Poſſeſſions of the Church, under this Government?*

A. A great part of the Church Lands, which had eſcaped the Rapacity of King *Henry* and King *Edwards* Days, or had been again reſtored to the Church by Queen *Mary*, were now made a Prey to the Court Harpies: as may be ſeen in Dr. *Heylin*, p. 280, 292, 293, 295, 310, 311, 328.

Q. *What Encouragement did* Diſſenters *meet with in this Reign?*

A. The *Zuinglian* or *Calvinian Goſpellers*, commonly called *Puritans*, had many Friends at Court, and were very ſtrong and numerous; and had not the Queen been a cloſe Friend to the Common Prayer, would certainly have baniſhed it the Kingdom. The *Browniſts* fared not ſo well; For *Coppin* and *Thocker* were hanged at St. *Edmund's-Bury*, An' Dom. 1583, for publiſhing *Brown's* Book, written againſt the Common Prayer Book: And *Alex. Roſs*, gives

us

us to underſtand that other *Browniſts* alſo ſuffer'd, when he calls *Barrow* their firſt Martyr. *Sect.* 12. *Q.* 2. As to other Sectaries, *John Lewes* and *Matthew Hammond* were burnt in this Queen's Time for Hereticks; and *Hacket* was executed partly for Hereſy and Blaſphemy: Likewiſe ſeveral others in her Time were condemn'd and recanting bore their Faggots. See *Hollinſhead* *Q. Eliz. Anno Reg.* 21, and 25. and *Stow*, *p.* 679, 680.

Q. What Kind of Treatment did the Roman *Catholicks receive from this Queen?*

A. Moſt ſevere Laws were enacted againſt them, by which all Prieſts, and all ſuch as harbour'd them, *item*, all ſuch as ſhould be reconciled to the Church of *Rome* were liable to be put to Death.

Q. Were theſe Laws ever put in Execution?

A. Yes they were, during this Queen's Reign; and more or leſs in every Reign ſince, till K. *James the Second.* As for the Time of Queen *Elizabeth*, of whom we are now ſpeaking, not to mention many that ſuffer'd, in Conſequence of theſe Laws, in all Parts of the Country, I ſhall here ſet down out of *Stow*'s *Chronicle* ſeveral that ſuffer'd in and about *London*; according to the Years in which theſe Executions happen'd.

1578 " *John Nelſon* (Prieſt) for denying the " Queen's Supremacy, and ſuch other traiterous " Words againſt her Majeſty, was drawn from " *Newgate* to *Tyburn*, and there hang'd, bow- " ell'd and quarter'd."

" The Seventh of *February* one named *Sher-* " *wood* was drawn from the *Tower* of *London* " to *Tyburn*, and there hang'd, bowell'd and " quarter'd for the like Treaſon."

1581 " *Everard Hanſe* a ſeminary Prieſt wa " in the Seſſion's-Hall in the *Old Baily* arraigned,

" where he affirmed that himſelf was ſubject to " the Pope in Eccleſiaſtical Cauſes, and that " the Pope hath now the ſame Authority here " in *England*, that he had a hundred Years paſt, " with other traiterous Speeches; for the which " he was condemn'd and executed."

1584 " The Seventh of *February*, *John Fenn*, " *George Haydock*, *John Munden*, *John Nutter* " and *Thomas Hemerford*, were all found guilty " of High Treaſon, in being made Prieſts be- " yond the Seas, and by the Pope's Authority " ſince a Statute made in *Anno Primo* of her " Majeſty's Reign; and had Judgment to be " hang'd, bowell'd and quarter'd; which were " all executed at *Tyburn* on the 12th of *Fe-* " *bruary*."

1586. " *Nicholas Devereux* was condemn'd " for Treaſon in being made a ſeminary Prieſt " at *Rhemes*----alſo *Edmund Barber* made Prieſt " as aforeſaid was likewiſe condemned of Trea- " ſon; and both drawn to *Tyburn*, and there " hang'd, bowell'd and quarter'd.

" *William Thomſon*, *alias Blackburn*, made " Prieſt at *Rhemes*, and *Richard Lea*, *alias Long* " made Prieſt at *Lyons* in *France*, and remain- " ing here contrary to the Statute were both " condemn'd, and on the 20th of *April* drawn " to *Tyburn*, and there hang'd, bowell'd and " quarter'd."

" The 8th of *October John-Low*, *J. Adams*, " and *Richard Dibdale* being before condemn'd " for Treaſon in being made Prieſts by Autho- " thority of the Biſhop of *Rome*, were drawn " to *Tyburn*, and there hang'd, bowell'd and " quarter'd."

1588. " The 26th of *Auguſt* were condemn'd " ſix Perſons for being made Prieſts beyond the " Seas----four temporal Men for being recon- " ciled to the *Roman* Church; and four

" others

" others for relieving and abetting the others. " And on the 28th, *W. Dean* and *H. Webly* " were hang'd at the *Miles End*: *W. Gunter* " at the Theater: *R. Morton* and *Hugh Moor* " in *Lincoln's-Inn-Fields*: *T. Acton* at *Clerken-* " *well*: *T. Felton* and *James Clerkſon* between " *Brentford* and *Hounſlow*. And on the 30th " of *Auguſt R. Flower*, *Ed. Shelley*, *R. Leigh*, " *R. Martin J. Roch*, and *Margaret Ward* " Gentlewoman (which had convey'd a Cord " to a Prieſt in *Bridewell* by Means of which " he had made his Eſcape) were hang'd at *Ty-* " *burn*."

" The 23d of *September* a ſeminary Prieſt " named *Flower* was hang'd, headed and quar- " ter'd at *Kingſton*."

" The 5th of *October J. Weldon* and *W. Hart-* " *ley* made Prieſt at *Paris* and remaining here " contrary to the Statute, were hang'd, the one " at the *Miles End*, the other nigh the Theater: " And *Robert Sutton* for being reconciled to the " See of *Rome* was hang'd at *Clerkenwell*."

1589. " *Chriſtopher Bales* made Prieſt be- " yond Sea was convicted of Treaſon for re- " maining in this Realm contrary to a Statute. " Alſo *Nicholas Horner* and *Alexander Blake* " convicted of Felony for relieving of *Bales*, " contrary to the like Statute. Theſe were all " executed on the 4th of *March*."

1591. " The 10th of *December* three ſemi- " nary Prieſts for being in this Realm contrary " to the Statute, and four others for relieving " of them were executed."

" The 18th of *February Thomas Portmore* was " convicted of two ſeveral High Treaſons; the " one for being a ſeminary Prieſt; and the other " for reconciling *John Barwys* Haberdaſher---- " *Thomas Portmore* was executed in *Paul's Church-* " *yard*."

1594-5. " The 18th of *February* one named " *Harrington* a ſeminary Prieſt was drawn from " *Newgate* to *Tyburn*, and there hang'd, cut " down alive, ſtruggled with the Hangman but " was bowell'd and quarter'd."

1594-5. " *February* 20th, *Southwell* a Jeſuit " that long Time had lain Priſoner in the *Tower* " of *London*, was arraign'd at the *King's-Bench* " *Bar*: He was condemned and on the next " Morning drawn from *Newgate* to *Tyburn*, " and there hang'd, bowell'd and quarter'd.

1598. " The 12th of *July* one *Jones alias* " *Buckly* a Prieſt made beyond the Seas--- was " condemned of Treaſon for coming into this " Realm contrary to a Statute: Was drawn " to St. *Thomas Waterings* and there hang'd, " bowell'd and quarter'd. So far Mr. *Stow*.

Q. *What do Proteſtants look upon as the greateſt Blot in Queen* Elizabeth's *Scutcheon?*

A. Her putting to Death *Mary* Queen of *Scots, a Woman*, ſays *Camden* [*Elizab.* 1615. *p.* 458.] *moſt conſtant in her Religion, of an extraordinary Piety towards God, of an invincible Courage, of a Prudence above her Sex, and a moſt accompliſh'd Beauty*; brought to the Scaffold *in a Country*, ſays Mr. *Higgons*, *p.* 241. *whether ſhe was invited by the moſt ſolemn Aſſurances of Protection, Honour and Safety; all which were violated, firſt by an Impriſonment of nineteen Years, and afterwards by an infamous Death. The Manner of this Queen's Death*, ſays the ſame Author, *Short View*, &c. *p.* 240. *her Reſignation to the Will of God, her Greatneſs of Spirit, which ſeem'd ſupported by ſome other Power than the common Aſſiſtance of natural Courage, have recommended her Name to the Veneration of future Ages, and cover'd the Authors of this barbarous Cruelty with indelible Infamy and Reproach---*

The

They carried their Cruelty to ſuch a Degree, as to deny her the Aſſiſtance of her ghoſtly Father in her laſt Agony, a Favour not refuſed by Chriſtian Charity to the moſt common Maleſactor; but they reſolved to be all of a Piece, and ſhew no more Mercy to her Soul than her Body. Thus this Proteſtant Gentleman.

Q. *How did Queen* Elizabeth *die?*

A. Some Time before her Death ſhe fell into a ſettled and habitual Melancholy, in which ſhe continued till ſhe died. Of the Cauſe of this Melancholy Authors ſpeak variouſly; ſome attributing it to the Death of *Eſſex*, others to other Cauſes. However her Anguiſh of Mind was exceſſive; ſo that ſhe would ſcarce ſpeak at all, and what little ſhe ſpoke, was moſtly to this Effect, that ſhe was a wetched and forlorn Woman, that her Condition was ſtrangely alter'd; that her Neck was yoak'd, *&c.* See *Camd. p.* 659, 660.

With this Queen's Death we ſhall end our Hiſtory of the Proteſtant Reiigion, which was chiefly by her Means eſtabliſh'd upon its preſent Bottom in this Kingdom. We ſhall only add that ſince her Time, Sects and Diviſions in Religion have been very much multiplied amongſt us; ſo that Dr. *Walton* in the Preface to his *Polyglot* had too great Reaſon to complain " that *Ariſtarchus* heretofore could ſcarce find " ſeven wiſe Men in *Greece*, but that with us " ſcarce are to be found ſo many Idiots: For " all are Doctors, all divinely learned; there is " not ſo much as the meaneſt *Fanatick* or *Jack-* " *pudding*, who does not give you his own " Dreams for the Word of God. For the " bottomleſs Pit ſeems to have been ſet open, " from whence a Smoke has riſen, which has " darken'd the Heavens and the Stars, and Lo- " cuſts are come out with Stings, a numerous

Race

" Race of Sectaries and Hereticks, who have " renewed all the ancient Hereſies, and invented " many monſtrous Opinions of their own---- " Theſe have filled our Cities, Villages, Camps, " Houſes, nay our Churches and Pulpits too, " and lead the poor deluded People with them to " the Pit of Perdition." So far Dr. *Walton*, who if he had lived ſomething longer might have ſtill more juſtly complain'd of Monſters of another Kind, which have ſince over-run the Land, *viz. Atheiſts*, *Deiſts*, *Latitudinarians*, *Free-thinkers*, &c. which have almoſt baniſh'd Religion from this Kingdom; and laugh'd out of Doors both the Belief and Practice of Chriſtianity. But enough of this.

F I N I S.

BRITISH MUSEUM 4 MR 79